The Divine Adventure

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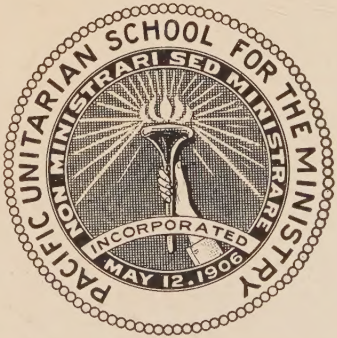

BERKELEY, CALIFORNIA

THE GIFT OF

REVEREND

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THE ART OF LIVING

Seven Essays by Mary Russell Mills

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The Divine Adventure

Seven Sermons on the Sermon on the Mount

BENJAMIN FAY MILLS

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I.

THE LIFE PRINCIPLE OF JESUS.

The Life Principle of Jesus was Absolute Trust as the attitude of the mind, expressed in Perfect Love as the practice of the life. In this sense, trust and love are the same. It does not matter whether we say, Trust God and Love men, or, Love God and Trust men, or, Love God and men; the significance is identical.

Every man who learns to live has, sooner or later, to make a definite choice between faith in order or belief in chaos. Either order reigns and life may be

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fully trusted, or chaos utters the first and last words and life is "a tale told by an idiot, full of sound and fury, signifying nothing." Jesus was a soul who perceived order everywhere, the reign of Principle, yesterday, today and forever; and unreservedly committed himself to it.

"He endured, as seeing the invisible." He practically believed in an Intelligent, Purposeful, Beneficent, Efficient, Omnipresent, Trustworthy, Knowable Cause of the universe. In the material world of nature, he communed with it; in the immaterial world of force, he co-operated with it; in the conditions and events of life, he welcomed it; in his personal experience, he cheerfully submitted to it; in his fellow-men, he loved

it; in his own highest nature, he trusted it. To him the Spiritual was identical with the Real.

This Universal Source, Purpose, Wisdom, Energy and End of existence, he personified, and called *The Father.* All that has been and is and can be, was to him an expression of God. Not only himself, but all men and things were on their way from God to God, and the spiritual significance shone through the seed and the harvest, the saint and the sinner; through his lonely, uncomprehended life and his shameful death; until he might have expressed his faith in the words of one of his spiritual ancestors, "From everlasting to everlasting, Thou art God."

His attitude was directly the opposite of that of

the agnostic. The agnostic holds that we may know only that which is apprehended by the senses and the judgment born of sensual experience. Jesus understood that all apparent knowledge derived from the senses is illusory, but that the selfless soul may know even as also he is known. To him, God was the one inescapable, knowable Reality. His theology might be summed up in the statement that God is trustworthy and may be known by man in proportion to his trust. All have had flashes of this consciousness, but here was a man of whom another well says, that "all the way from the carpenter's bench to Calvary, he was conscious of God."

A ministerial friend, asked to tell a dying woman,

who had lived frivolously, in one sentence, the important fact to believe concerning God, said, "Believe that God is just what Jesus of Nazareth said that he was." But the important experience is not to believe this in an intellectual sense, but the committal of the life to this great principle of absolute trust. The word *believe* in our New Testament is the Greek word *commit*, and is sometimes translated *commit*. The secret of the life and victory of Jesus was his entire committal of himself to this principle. It was more than submission; it was an exultant acceptance of the will of God. He might well have said, "I delight to do Thy will, O my God; Thy law is written on my heart." Here was one who bore the heaviest burden

and wore the hardest yoke of history and yet he affirmed that his yoke was easy and his burden light.

By the exercise of absolute trust, Jesus recognized the Father in Nature, in Experience, in his Fellow-men and in his Own Great Soul.

1. NATURE. He not only used natural objects and processes as illustrations of his ideas, but he communed with the inner substance. I would not say that "the conscious water saw its God and blushed," but rather that his conscious soul saw God in the water and it responded to his recognition. To him there were "no gentile oaks, no pagan pines;—the wayside weed was sacred unto him."

I am not staggered at the reputed miracles of

Jesus. Of course, I cannot, of my own knowledge, affirm that they occurred; but they seem to me, for the most part, entirely consistent and inherently probable, provided we accept the record of his moral life and believe in his apparent spiritual consciousness. Of course, I do not believe in abnormal violations of what we call natural law; but to my mind, we cannot overstate the potency that lies in the absolute trust of a reverent soul. No man can say what the results of an absolutely trustful life would be unless he tries it; but, so far as men have progressed along this path, they have realized that what would be impossible to the ordinary experience of a selfish man, would be possible, normal and certain to a thoroughly trustful

soul. The healing of the sick, even the raising of the dead,—the instantaneous instead of the usual slow process of the transformation of the form of substance, —or the quieting of the storm, may be the appropriate expressions of the Infinite Energy through an entirely surrendered soul. The power to take the life again may be dependent on the power to lay it down. And whether the Supreme Will, working through the willing personality of Jesus, ever chose to revitalize his earthly body or not, it is certain that this might have occurred, and it is also certain that this quality of voluntary unity with the unseen God cannot be buried in any grave. He must ever

"Be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense."

II. EXPERIENCE. His practical philosophy might have been summed up in the words, "Accept joyfully all the experiences of life." The one recorded utterance of his youth is a sufficient key to all his life; "Wist ye not that I must be about my Father's business?" It would be worth a hundred hundred lives to learn this,—to know it at twelve years of age and practice it for thirty years is to be a Savior of the world.

The Temptation is a record of the final determination of this soul to take no short cuts, except such as came in the path of performance of the nearest duty. This is indeed the one short cut, but no man can see this from the hither-side of experience. One of the side-lights that would help me to believe that Jesus could work "miracles," would be that he is never reported to have wrought any for his own sake. If he was tired, he rested; and when he was hungry, he made no stones into bread for his personal benefit. The sentence he used to quiet the inclination to try his occult powers to satisfy his physical hunger,—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God,"—was not original,

but was an old Hebrew proverb, in which the last clause meant everything that should come to a man in the course of his individual experience. In other words, the life of man did not consist in the abundance of the things that he possessed, but in the cheerful acceptance of all that could happen to him while walking in the path of duty.

The suggestion that he cast himself down from the pinnacle of the temple, referred to an ancient Jewish tradition that the Messiah would appear, flying down from the highest point of the sacred edifice. Why should he not do this, and meet with universal acclaim, and obviate the necessity of years of the attempt to instruct unresponsive souls, and of other un-

rewarded effort? Why must there be a Gethsemane or a Calvary? Here he learned that "the Kingdom of God cometh not with observation," but that it can only be revealed by the glorification of that which is, rather than by its magic transformation into something else. He chose the real instead of the apparent good.

So, too, the third temptation was the suggestion to sacrifice quality to quantity, the Living Word to the superficial extent of dominion. Alexander from little Macedon, and Caesar from provincial Rome, had conquered the world. Why might not he, with those great powers of which he must have been conscious, sweep out with the devoted Jews and raise Jehovah's

banner over every land, in every clime? Could he not then easily indoctrinate his subjects and establish the Kingdom of Heaven on earth? But Jesus was not Mohammed, and he clearly saw that "they that take the sword must perish by the sword." When he definitely made this political devil of expediency, who subtly advocates the doing of evil that good may come, understand that, as for him, he would cheerfully serve the God revealed in the experience of his unfolding human life, and Him alone; then indeed the angels of knowledge, character, wisdom, strength, peace and courage spoke to his soul, and he returned to his life among men "in the power of the Spirit."

He taught men to be entirely trustful concern-

ing the material sustenance of life and the accumulation of material things. He said, "Take no thought for the morrow, what ye shall eat or what ye shall drink, and wherewithal ye shall be clothed; * * * but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." In other words, *Live trustfully, organize your lives divinely, to give rather than to get, and all your material needs will be naturally supplied. The morrow is alive, it will think for itself; you need not accumulate riches, but direct your energies to living the trustful and unselfish life, and responsive Nature will provide what is appropriate to your real necessity.* What he meant by this is indicated by what he did. He gave

himself, "not to be ministered unto, but to minister," and received what came to him without striving for it, as the wise and loving gift of God.

He exemplified the principle also in his association. He killed out ambition, and yet he worked "as those who are ambitious." He sought "not honor from men." He might have given Wesley's answer, when asked why he did not justify himself against a slanderous attack on his reputation, "When I gave myself to God, I put my reputation in." He was misunderstood and misinterpreted and finally deserted, and yet he so trusted the Immanent Presence that he could say to his disciples, "Ye shall leave me alone, and yet I am not alone, because the Father is with me."

But the supreme illustration of his life and of all history is given by his attitude toward the seeming failure of his mission, and his premature death. We read that some time before the latter, evidently regarding death as an incident in life, he was considering "by what death he should glorify God." If he then saw the necessity and significance of his death, he seems to have at least partially lost the consciousness later, when it would indeed have been necessary for his vision to have been veiled, if he were to experience the pressure of the hardest conditions and win a real victory. For "though he was a son, yet learned he obedience by the things which he suffered." He needed to be tested to the uttermost, until it should be true that

"Every word that he spoke had been fierily furnaced
In the blasts of a soul that had struggled in earnest."

He had to meet the last trial and show that he had no concern for the personal life apart from the whole, that he could even there ask the question, not "Is this good for me?" but "Is it for the good of the whole?" in other words, "Is it the will of the Father?" I like to think of him as seriously smiling when he said, "The cup which my Father hath given me, shall I not drink it?" Suppose that Jesus had not been willing to die, would he have been the son of God? He had apparently failed. Not one soul had comprehended him; not one friend was loyal to him. The strongest of his followers so misconceived his life that Jesus

called him "Satan;" the two next in rank disputed as to how they could surpass their fellows in worldly glory in the purely earthly kingdom that they hoped the Nazarene would establish; Judas, the only officer of the band of twelve, betrayed him; Peter denied him and cursed and swore, as he affirmed that he had never known him; and, in the hour of danger, "they all forsook him and fled." He had known the Father and known the process by which he had known Him and he had been confident that he could tell his secret and impart his sense of divine communion to his fellowmen; but he had apparently ignominiously and completely failed; none had believed his report and to none had the arm of the Lord been revealed. The

Garden of Gethsemane was the symbolic laboratory of human experience in which this greatest of human souls took "sides with the universe against all and sundry, including himself" and rallied on his relation to the universe, which his ruin must benefit. He said, "O my Father, if this cannot pass away except I drink it, Thy will be done." From that garden he could go forth to sublimely bear the cross, saying, at last, "Father, into Thy hands I commit my spirit." There was no other way than by this experience that he could teach humanity the value of absolute trust. "All that he asked of the world was a cross on which to die." And the cross of Christ is the pictorial lesson that it is worth while going all lengths in cheerfully doing or

bearing the will of God, indicated by the necessary events of human experience.

The enemies of Jesus, who for the time symbolized incarnate selfishness and pride, endeavored by the cross of dishonor to stifle the call of their own consciences to the divine life; and the concentrated powers of injustice, intolerance and hate did their worst against this unresisting soul; but the cross rose up and smote these crucifiers unto the death; and, while its work is by no means ended in human history, it has been the principal agent, in our western world, tending to the extinction of the deadly qualities exemplified in the men who crucified Jesus of Nazareth. Because he was so low in selfless confidence in the Eternal, "God

also hath highly exalted him and given him a name that is above every name," the world's heart has been melted to compassion and many eyes have been opened to see God thus "manifest in the flesh;" and even the cross itself, the cruel gallows that was the emblem of the deepest shame, has been made to glow with the highest splendor, as the symbol of the greatest human glory, not to be distinguished from the divine.

And Jesus affirmed that by the same process of humble trust, men might arrive at the same results. He said,

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

III. MEN. It is easy for us to see God in Jesus, or in some other godly soul, but the highest distinction of Jesus was that he could see God in all sorts and conditions of men. Some one has written a story, called, I think, "A Heavenly Visitor," in which is related the experience of an inhabitant of heaven, during a visit to earth. The family where he was entertained, showed him the various sights of a great city, and finally, on one occasion, took him into the slums. As the vilest men and women and the most notorious criminals were pointed out to him, his face would light up with a look of recognition and he would take a step forward as if he were about to greet some dear friend. When the party had returned to the dwell-

ing, his host asked the heavenly visitor how it was that he seemed to be acquainted with the vilest specimens of humanity. He replied, "I have lived so long in the presence of Christ that I have come to know every expression of his face, every glance of his eye, and his every gesture; and I did not see one person tonight who did not in some respect remind me of my master." It might have been said of Jesus himself, that he did not see one human being in whom he did not perceive the presence of God. He told his disciples that the failure to discern the value of a human soul, under any disguise, was a failure to recognize God Himself. He said, "Every one who is angry with his brother shall be in danger of the judgment;

but whosoever shall say to his brother, *Raka,* shall be in danger of the council; but whosoever shall say, *Thou fool,* shall be in danger of the hell of fire." This word, *Raka,* is an expression of contempt, indicating that its object is worthless, and the word translated, *fool,* is a Hebrew expression of condemnation. In other words, Jesus taught that the failure to perceive worth in any human being is a failure to know God, that can bring upon the individual only the purifying discipline by which he may be trained to a life of perfect trust in men. When he exhorted his disciples to be perfect as their Father in Heaven was perfect, we may see from the context that the perfection of the Father, which Jesus

expected his disciples to attain, was this impartiality of regard for all classes of people. He said that the Father does not distinguish in His treatment, between the evil and the good, the just and the unjust, and he himself associated on equal terms with the most degraded and despised men and women. No one will understand Jesus, until he learns that he seriously meant to ask men to trust the violent, the unjust, the seemingly irresponsible, the despised, the degraded and, in general, those whom men ordinarily regard as untrustworthy. Enemies were to be forgiven without condition and without limit; no injury or imposition was to be resented or resisted; unjust claims were to be overpaid; loans were to be made to the im-

pecunious without expectation or hope of any return; in fact, the true disciples were to sell all they had and give to the poor.

We are not just now concerned with the problem whether these teachings of Jesus are of universal application or not, but only with this question, Did he mean what he said and did he attempt to apply this principle to his own actions? There are one or two incidents which are somewhat difficult to understand from this point of view; but the whole tendency and trend of his life certainly exemplified these precepts and indicate that he himself was moved by some great principle that led him to act, in these respects, in a manner opposite to that customary among men. He

was called "The friend of publicans and sinners."

Even more than the criminals of their own nation, the Jews hated and despised the Romans and Samaritans, but Jesus treated these aliens as he treated his own compatriots; and while almost all of his parables are susceptible of more than one interpretation, it seems to me that many of them, for example, the parables of the Prodigal Son and of Dives and Lazarus, have their first and most natural application in the warning to the Jews that, if they did not live humbly toward God and in brotherly fellowship with men, their opportunity of high spiritual enlightenment would be taken from them and given to people who would bring forth the fruits thereof.

The most spiritual discourse of Jesus is said to have been delivered to a despised Samaritan, an outcast woman; and one of the greatest of His parables is that in which he puts the officials of the Jewish religion to shame, in order that he may glorify the good deeds of a Samaritan, supposed by the Jews to be beyond the kindly regard of God. He washed the feet of his fishermen disciples and told them that he had given them an example, that they were to do to one another as he had done to them. His sublime and unlimited trust unto the end, at last transformed these weak and timid followers into men of power, with unlimited courage. He gave as a test of the final judgment, the loving ministry to the hungry and

thirsty and naked and sick and criminal; saying, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." One of the best incidents recorded concerning him, whose authenticity is questioned, but which seems inherently probable, represents him as saying to a woman who had been taken in a shameful sin, "Neither do I condemn thee."

The agony of Jesus in the garden was not caused by his fear of death, but I think he was staggered for a little by the feeling that he had staked all on his confidence in men and had seemingly lost. When he was dying upon the cross, we find him telling the crucified malefactor that he would meet him in his

Father's kingdom. In Beaumont and Fletcher's Sea Voyage, the exasperated female pirate, Juletta, says to the crew of a captured vessel, "Why slaves, 'tis in our power to hang you," and the master of the vessel answers, " Then 'tis in our power to be hanged and scorn you." It was in the power of this man to be hanged and to love those who were putting him to death. The words that he uttered were not part of a merely dramatic presentation, but the expression of the real desire of the heart, and his genuine thought concerning what ought to be done to these worst of men who were legally murdering him, when he said, "Father forgive them, for they know not what they do."

IV. HIS OWN SOUL. Emerson well asks: *In self-trust, who is the trustee?* and Jesus perfectly answered that question. He entered into his "inner chamber" and there he found the Eternal. A recent writer suggests that where most men say, "It seems to me," Moses had so learned upon whom he relied, when he spoke from the inmost, that he said, "Thus saith the Lord." The "one man who was true to the best that is in you and me" said even more:—"I and my Father are one." This was no mere dogmatic or metaphysical assertion, but was the result of fearlessly exploring his own consciousness to the utmost. "A little deeper," said the wounded soldier of Napoleon, when the surgeon probed for the bullet above his

heart, "a little deeper and you will find the emperor." And the supreme lesson of Jesus' trust in his own great soul is this, that the man who obeys the old Greek injunction, "Know thyself," finds God.

Living in this universal consciousness, it became true in a sense beyond the ordinary theological assertion that this was indeed, "God manifest in the flesh."

This was a high, sweet marytr-soul, a soul whose rock of confidence was a trust in the Kingdom of God, —the divinity of the order of the universe. A soul whose first message to the world was concerning this kingdom, not only that it is, but that it is at hand, about us, above us, beneath us, enfolding and pervading all our lives and all life. At hand! within our

reach and only needing that we should arouse faculties which we now possess, to perceive and realize it. A soul that climbed grand, majestic heights of serenity; that stood on mounts of transfiguration in long, sweet communion with the Infinite, until the infinite light within his earthly temple shone forth in radiant whiteness that spoke unmistakably of his heavenly origin, and lifted to moral ecstasy those privileged to stand with him there. Yet a soul so filled with the consciousness of his identity with all the lowliest, the most degraded, the most needy, the most pain-filled of all earth's children that there could be no gap between their cry for help and his sympathetic, help-pregnant response. A soul so one with all brother-souls

that all their failures and sufferings were his; that he, indeed, sorrowed in their sorrows and was pained with their pain; yet a soul who learned so truly its own inner power; its supremacy over all the indications of inharmony with the perfect manifestation of divinity in every form of life, that he could speak peace to the stormy billows and send the great currents of divine strength and healing power through diseased and weakened physical channels. A soul that early understood the truth that entire self-giving is the only way of self-realization. A soul who discovered and powerfully proclaimed that the finest, most God-like qualities of heart and mind, brought to light in the practical life, are the stones that build the pathway to

blessedness and victory. A soul whose bitterest dregs of agony were quaffed when the messages that thrilled with divine love and wisdom were apparently refused by his brethren. A soul whose truest triumph came when from out the broad expanse of thought, into which he had unquestionably passed, there came the sublime utterance, "Father forgive them! Infinite Love and Power! loose them, free them from the bonds they are forging for themselves because of their own ignorance, their blindness to truth." The soul that in that hour—can we doubt it?—looked up and on and saw the gradual emancipation of all the children of earth, the children of the Infinite Divine, saw their emergence into the boundless realm of spiritual light and beauty and truth and love.

Is it wonderful that men should, in their beliefs and creeds, have deified a soul that shone with such star-like radiance? Let us honor the instinctive appreciation of eternal truth and beauty that led them in their formulation of thought in regard to him; but let us remember that if we say, "Here was one who was differently constituted from his human brothers, who had some exclusive right to this wisdom, this power, this exquisite sympathy and unfailing love," we limit and belie the infinitely generous wealth and the universal Fatherhood of God. The young Rafael, introduced into Michael Angelo's studio, felt his divine call and exclaimed, "I, too, am a painter!" Share we not all in the largess of the Father's love, the fineness

and the beauty of His nature? We are all children of the Highest and all the prodigal richness of His nature is ours. In our growing perception of the fact that the old expressions of faith may be inadequate to the needs of the developing stature of the universal man, let us not believe less concerning the moral grandeur of the Christ, but more concerning ourselves; let us believe that in the loveliness and power of his supernal manhood, we had but a glimpse of what we all may be, of what we yet shall be. Let us give ourselves to lives of absolutely trusting love. "To be disinterested is to be strong," and the man who asked nothing for himself conquered and is conquering the world.

"Straight is the gate and narrow is the way that leadeth unto life," but the gate is lockless and unbarred, and the way is so plain that a wayfaring man, though a fool, could not err therein. The way of the cross is the way of light. The path of trust is the path of knowledge, wisdom, purity, peace and power.

Who wants the mind that was in Christ Jesus, "who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross?" The position is still open. The weary world rolls on,

groaning under its burdens of ignorance and incompleteness and its sins and sorrows, and the myriads of men and women chase their illusions and delusions in idle thoughtlessness, or fall prone in despair and cry, "How long, O God, how long?"

> "But here and there, upon the sun,
> Some man still fixes dauntless eyes
> And cries, 'Amen, it is begun;
> Let the new man in me arise!'"

II.

CAN MEN DO WHAT JESUS SAID?

I refer especially to the hard sayings of Jesus concerning the relationship of men to material things and to their fellows. These injunctions which at first appear impracticable become thoroughly reasonable, provided a man adopts the life principle of Jesus, as expressed in absolute trust in the God revealed in all things, all conditions and all men.

Concerning material goods, he told his hearers to "Lay not up treasures on earth," to "take no thought for the morrow, what ye shall eat, or what ye shall

drink or wherewithal ye shall be clothed," and to hold all property at the disposal of the needy, the asker, the thief, and the contentious and unjust claimant. He even told them to give away their possessions to the poor and that, to be his followers, they must renounce the ownership of all that they had. He said, "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Concerning men, he enjoined the trustful practice toward all, including the repulsive, unreasonable and vicious. Those who learned his secret were not to resist the injurer, were to love their enemies, and were to despair of no man.

It seems a strange fact that nineteen hundred years

after Jesus enunciated his principle and died in order to be loyal to it that men, even his professed disciples, should still dispute whether he is to be taken seriously, whether he said what he meant and meant what he said. The question, "Can men do what Jesus said?" is still variously answered. Some say that these teachings could be practiced among the gentle oriental peoples and in balmy climates; but not among spirited occidentals, and under the harder conditions of our more vigorous existence. Some say that in ancient times, among simple souls, they may have been reasonable, but that in modern times, with our knowledge and culture and habits, to attempt their actualization would be the height of unreason and

folly. Some say, "In the future, but not now." One man said to me, "The world is too young yet." A world-renowned preacher, in my hearing, rebuked another who had paid a man who unjustly sued him, saying that to try to practice the Sermon on the Mount now and here, was a disloyalty to Jesus. He said that this was the Devil's Kingdom and that Jesus had gone away in order to let the Devil's power develop here. By and by he would return and establish his Kingdom on Earth and then the Sermon on the Mount would be the constitution of the earthly kingdom of God. "But now," said he, "men might as well claim that they had a right to live under the laws of Germany, in the United States, as to endeavor to

practice the teachings of Jesus under present conditions." One archbishop even claims that the practice of the teachings of Jesus would cause society to "tumble to pieces," and other Christian teachers say that Jesus' precepts may be partially, but only partially, practiced by men. One devout woman exclaimed to me in horror, "Why, you don't think that any man could possibly live like Jesus?" which is similar to another who said that "Christ has left us an inimitable example, to be followed by all men, at an infinite distance." Another says that these utterances are "figurative." What they symbolize, he does not explain, but he evidently means that they do not mean what they say. This is like

the clause that is said to exist in the treaty between the United States and Mexico, that if war shall ever break out, it shall be conducted "on Christian principles." Others insist that these injunctions are to be taken literally, in a manner in which the letter certainly killeth the spirit. I have read of a band of people who call themselves "Little Children," in response to Jesus' saying, "Except ye become as little children, ye shall in no case enter the Kingdom of God," and these adult infants spend their hours of worship in playing with dolls, tops, marbles and similar toys. Still further, there are those who believe in this life, but that only a few are called to live it. They think it may be all right for Lao Tse or Buddha or Jesus

or Saint Francis or Tolstoy, but that the vast majority are to be exempt from any attempt to seriously apply the great principle to daily living.

But there are those who mean to take Jesus, not literally, but seriously, and who discern in his precepts and practice a profound philosophy which is one with the highest reason; a simple, practicable rule of life which is in harmony with the endeavors of the greatest human souls, and who believe that the practice of this rule introduces a man to a genuine gospel of purity, peace, knowledge, wisdom and power. The philosophy is the recognition of what is taught in all the creeds, that the one God is everywhere. The rule of life is the practicalization

of this principle, "the deification of the world," absolute trust as the attitude of the mind and perfect love as the habit of the life. The gospel is the fact and proclamation of the power of this principle;—that the principle will work perfectly, everywhere, at all times, under all conditions, and that thus a man may become conscious of his own divinity and truly say, "I and my Father are One."

Let us examine the probable operation of this principle in social and individual experience.

Socially, it would abolish some existing customs; some it would modify and alter; and some it would develop along the line of their best present tendencies.

The social habits it would abolish are precisely those

that we all agree should be abolished. For example,—war, the curse of economic competition, the inculcation of selfish ideals in the minds of the youth, the selfish sundering of the marriage tie and the toleration of the indulgence in fleshly lust, the distractions and dissensions of churches and religions, the injustices of our courts and the barbarisms of our prisons, and, in fact, every possible form of man's inhumanity to man. None of these evils will ever be abolished in any other way than by the spread of the practice of this principle. Great and greater armies and more deadly weapons and explosives will never destroy the armed conflicts of nations,—nothing but the manifestation of good-will and the merging of national ambitions

in international welfare. As Sumner said of the abolition of war, "Believe you can do it, and you can do it!"

There are other social customs which are not necessarily antagonistic to this principle, but that would require more or less modification. For example,—the idea of democracy is the political application of this great conception. "The remedy for the evils of democracy is more democracy." Our American political ideals are exceedingly high; what is lacking is their practical application. Our present president said in his first message to Congress, "After all is said and done, Brotherhood is the one prerequisite to the kind of national life after which we strive." Any govern-

ment would be good enough for brothers, or, we would better say, true brothers would need no governing. What is needed, save for them to "prefer their families to themselves, their country to their families, and mankind to their country?"

So, too, about industry and commerce. Of course, some economic forms could not survive the sincere attempt to apply this principle; in fact, it would cause a complete economic transformation, until we should "look no more every man on his own things, but every man on the things of others." But even now, anyone who is willing to live unselfishly could found and administer his business for humanity's sake, rather than for personal profit. We expect this of ministers

of religion,—why not of lawyers and doctors and manufacturers and business men and employees? Why may not a lawyer really try to administer the justice of love, aid the unfortunate, the weak and the poor, and cause his title to become synonymous with compassion and truth and divine service? Why may not a physician seek only the welfare of his patient instead of personal profit or reputation? Why may not a manufacturer establish his factory on principles of brotherly co-operation, and the greater his genius, the greater would be his contribution to the welfare of his economic family and of the community? Why may not a merchant endeavor primarily to minister to the needs of men as to those of his own brothers? Why

may he not improve the morals of trade, elevate the taste of the community, and first, last and always be concerned for "the man at the other end of the bargain?" Why may not a carpenter build in love the house he knows will be occupied by his own brother or sister? Why may not a gardener put as much love into the tilling of the soil and the production of the fruits of the ground as though he were certain they would be eaten by his very own;—as they certainly will?

The fact is that it is only when men ask, "Will it pay?" as a vital question, that they are skeptical as to the possibility of a truly Christian economic system and practice. Any man who will, may live this life

now and no organized selfishness can hinder him or make void his endeavor.

We would also need to alter our whole system and method of dealing with moral delinquents. We do not "protect society" by our oftentimes suspicious and vengeful processes. The only protection for society is to get the criminal spirit out of men and this can be accomplished only by sympathy and trust. Our greatest modern prophet well says:

"There will dawn ere long on our politics, on our modes of living, a nobler morning, in the sentiment of love. This is the one remedy for all ills, the panacea of nature. We must be lovers, and at once the impossible becomes possible. Our age and history, for these thousand years, has not been

the history of kindness, but of selfishness. Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out. We make, by distrust, the thief and burglar and incendiary, and by our court and jail we keep him so. An acceptance of the sentiment of love throughout Christendom for a season, would bring the felon and the outcast to our side in tears, with the devotion of his faculties to our service."

It was said at the funeral of Jerry McCauley, the ex-river-thief, whose best years were given to trustful helpfulness among the despised men and women of New York, that with ten such men, every policeman in the city might be dismissed.

But there are some present social customs that need

nothing but emphasis of their best features, to meet the requirements of this great law. The best families; the churches founded not on dogma, but on principle,— "the union of those who love in the service of those who suffer;"— the schools which proceed on the attempt first to awaken the soul of the child, and the philanthropic endeavors of multitudes of lovers of mankind, need only the application of spiritual wisdom in order to become ideal. With more trust and love, these forms would thrill with greater life.

A man recently arose in a church where I had been teaching this doctrine and said, "Is this workable?" Certainly nothing else is. So far as our domestic, social, economic and political systems have been sel-

fishly administered, they have broken down. And just as certainly, the committal of men to this theory would practically solve every social problem, for the first time.

What we need to see is that the only requirement for ideal living in this world is not that social forms should be instantaneously transformed to perfect models, but that individuals should give themselves to lives of unselfishness. No man or woman can possibly be in any position where this cannot be done; and this would quiet all distress, answer all essential questions, furnish guidance for all perplexities and endue men with power of an abiding quality.

In 1879, the Rev. Henry Richards was sent by an

English society, as a missionary to Africa. He settled himself in a place called Banza Manteke, where no white men had ever lived. For seven years, he preached and taught the natives, without winning one convert to Christianity. He then was greatly discouraged and concluded, either that he was not preaching the true gospel, or that it had no power. So he determined to commence with the gospel of Luke and read it to the people, and endeavor to practice what it said. He found little difficulty until he came to the thirtieth verse of the sixth chapter,—"Give to every one that asketh thee; and of him that taketh away thy goods, ask them not again." At first he was tempted to omit this, or explain it away, as the peo-

ple glorified thievery and seemed conscienceless about appropriating what did not belong to them. But he was loyal to his determination, and he no sooner told his audience that this was a requirement of his religion than they began to help him practice it. They asked for everything that he had and he gave to them, until he began to wonder how he could exist. But one day he overheard a conversation outside his house, in which shame was expressed that the speakers could have imposed on one so kind, because his religion forbade him to protect himself; and the people began bringing back goods they had begged and stolen, or others to take their place, and from that time, no one took any of the missionary's goods. Furthermore,

the entire community was converted to this Christian practice, thievery was abolished, locks were removed from their doors, and Mr. Stanley, in one of his books, says that when he visited this station, he found a community that surpassed in the practical Christian virtues any place with which he was acquainted in nominally Christian lands.

The question, *Can Men Do What Jesus Said?* may be answered by another question, *Would it not be rational for men to lead lives of absolute trust and perfect love?* To a man who believes that he ought to live distrustfully;—that he must distrust the unseen God or the God manifest in nature, in experience, in his fellow-men or in his true self, the teachings of

Jesus measure the depth of unreason and folly. But to a soul who perceives the rationality of absolute trust as the attitude of the mind and the expression of life, these precepts indicate the height of sanity and he cannot but practice them.

"He taught them as one with authority," says the record. This authority was derived, not from his supernatural origin or character, but from the fact that he practiced his own teachings and knew their value and practicability from experience and beyond peradventure.

It is here I would distinguish between literally obeying Jesus and the cultivation of his spirit. It is always true that "The letter killeth, but the Spirit

giveth life." I am concerned, not that men shall literally attempt to do what Jesus said, but that they may perceive what Jesus saw, the universal principle of unity; and commit themselves, as he did, to gladly do or bear the will of the Father. Then, they will joyfully do what he said, not because he said it, but because they have known God at first hand, "for themselves and not another," and cannot help but live lives of trustful love.

Other illustrations of the power of this rule of life are numerous, but I desire now to call your attention to five certainties:

1. These are the teachings of Jesus.

2. He believed in them and endeavored to practice them.

3. He expected his disciples to obey them. He said, "Why do ye call me, 'Lord! Lord!' and do not the things which I say?"

4. They have not been generally practiced by any church or community or nation, at least in recent times. None have been farther from it than some so-called Christian nations.

5. Wherever a man has even approximately tried it, he has been a man of power. This is the secret of the power of Francis of Assisi and George Fox and William Penn and Leo Tolstoy. I wish I knew others. But I believe our age is again facing the question. Benjamin Franklin said that a single generation of Christians who practiced the teachings of

Jesus would change the face of the world. Meanwhile may not one man do what he can? And let us remember that the one who, above all others, to our division of the human family, has represented "the pure and awful form of religion in the world," said of these very precepts to which especial reference has been herein made:

"Everyone, therefore, that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon a rock; and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these words of mine, and doeth them not shall be likened unto a foolish man, who built his house upon the sand: and the rain descended and the floods came and the winds

blew and smote upon that house; and it fell: and great was the fall thereof."

A coward soldier was brought before Alexander the Great, for judgment. When asked his name, the trembling miscreant said, as though in some way, it might excuse him, "My name, too, is Alexander." But the great general pierced him with his eye of fire as he said, "Man, either change that name or honor it!"

III.

Communion With God in Material Things.

The title of this chapter is Orestes Brownson's definition of property. The application of the fundamental principle to the use of wealth is that a man should be absolutely trustful and loving toward men and things and events in the acquiring and disposing of material goods. There are naturally two interesting questions in this connection. What would this mean practically and what would be the probable effects?

I. PRACTICE. Negatively, it would forbid the acquisition of wealth for personal interests.

Jesus distinctly said, "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal." He also gave two illustrations of what he meant. One of these is commonly called the Parable of the Rich Fool.:

"And one out of the multitude said unto him, Teacher, bid my brother divide the inheritance with me. But he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed and keep yourselves from all covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a

parable unto them, saying, The ground of a certain rich man brought forth plentifully; and he reasoned within himself, saying, What shall I do because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns and build greater, and there will I bestow all my grain and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God."

Jesus was not a decider of disputes, but an enunciator of principles. The principle here exemplified he states, "Beware of covetousness!" Covetousness is

the lust for things, which causes personal misery and social discord.

The other illustration is given as follows:

"And a certain ruler asked him, saying, "Good Teacher, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, even God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and mother. And he said, All these things have I observed from my youth up. And when Jesus heard it, he said unto him, One thing thou lackest yet; sell all that thou hast and distribute to the poor, and thou shalt have treasure in heaven; and come, follow me. But when he heard these things, he became exceedingly sorrowful, for he was very rich. And Jesus seeing him said, How hardly shall they

that have riches enter into the kingdom of God! For it is easier for a camel to enter in through a needle's eye, than for a rich man to enter into the kingdom of God. And they that heard it said, Then who can be saved? But he said, The things which are impossible with men are possible with God."

By this last statement, he meant that by the ordinary selfish practices, no man truly lives; but that "with God," that is, living the divine life, as a giver rather than a getter, illimitable possibilities of development are open.

Jesus also taught, negatively, that a man should avoid anxiety concerning provision for material needs. He said:

"Therefore, I say unto you, Be not anxious for your life, what ye shall eat, nor yet for your body, what ye shall put on.

For the life is more than the food, and the body than the raiment. Consider the ravens, that the sow not, neither reap, which have no store-chamber nor barn, and God feedeth them; of how much more value are ye than the birds! And which of you by being anxious can add a cubit unto the measure of his life? If then ye are not able to do even that which is least, why are ye anxious concerning the rest? Consider the lilies, how they grow; they toil not, neither do they spin; yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass in the fields, which today is, and tomorrow is cast into the oven, how much more shall he clothe you, O, ye of little faith? And seek not what ye shall eat, and what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things."

I shall discuss the law that governs the supply of every real need later; but I may say, in passing, that the ordinary personal "struggle for life," which has been the human rule until now, neither provides well for man's physical wants, cultivates his tastes, develops his mind, improves his morals, nor inspires his soul. We do not know how to live, so as to add one cubit to the stature. We do not most of us know what or how or when to eat. Most Christian men are still the instigators and supporters of the shambles, feeding the body on the decaying corpses of their little brothers, whom they cruelly slaughter for this purpose, and stimulating and increasing their own fleshly lusts by the process. They eat too much and too often; living to eat, rather

than eating and drinking "for the glory of God;"—that is, considering materials, times and seasons, quantity, method and manner, in the light of the ministry to the spirit and the welfare of humanity.

Almost none of us can dress appropriately or becomingly, with our absurd slavery to fashion and our wicked emulation of one another. You could not stand in front of a "well-dressed" congregation and study the apparel without both amusement and disgust, in comparison with which the royal robes of the simply clad lilies suggest a spiritual grace and significance that thrill and inspire the beholder. When Solomon learns to live without self-seeking and self-consciousness, God will array him in garments as much more beautiful than the

lily's clothes, as his spiritual intelligence and culture may surpass that of the grass of the field.

And most of our ordinary ancient and modern architecture suggests monstrosities. The commercial spirit is the deadly enemy of beauty, and our cities, for the most part, have the appearance to an artist of material night-mares. We do not yet know how to build like the hills of God or the palaces of the clouds. It may be said of any human architect who approaches perfection that "himself from God he could not free." In order to build a terrestrial city of God, symmetrical, healthful, convenient, comfortable, beautiful and permanent, men must experience that communion with the Divine Artist, which is the privilege only of truly trustful souls.

When we turn to the positive side of Jesus' teaching concerning property, we find two great injunctions. First, "Seek first His Kingdom and His righteousness; and all these things shall be added unto you." Second, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light." What he means by these is the voluntary, devoted, complete, practical adoption of his great principle. The Kingdom of God is another name for the reign of love. It is the incarnate principle of universal unity, the man-

ifestation of the harmony of the inner and the outer life, and is concerned only with universal welfare. It is not meat and drink, but righteousness and joy and peace in the manifestation of the trustful and loving spirit. Our apparent wants are on the surface of our nature. The will lies deeper. Religion is that fine sense of soul that connects the individual with Universal Purpose. To "seek first the Kingdom of God" is to direct "the will on universal ends," to exert

> "The undivided will to seek the good;
> 'Tis that compels the elements and wrings
> A human music from the indifferent air."

The Kingdom of God is here, just where the opposing kingdom seems to be. It is revealed to men

by their determination to seek the good of the whole at any personal sacrifice.

"No man can serve two masters; for either he will hate the one and love the other, or he will hold to the one and despise the other. Ye cannot serve God and Mammon." Mammon is the will to get, from personal ambition; God is the will to give. The Eternal Principle of Being is to give rather than to get. God is God because he is the Universal Giver and a man is God-like just in proportion as he organizes his life on this principle. To perceive this is to be born from above; to see the Kingdom of God and to primarily seek it is to allow the law of love to reign lord of all our purposes and actions. The potency of a human life

where the point of view has been changed, where the ancient virus of conviction that men are meant to live for their separated selves has been removed, and where there is an honest endeavor to practice the trustful life, is incalculable and unlimited.

Jesus' second positive direction was that a man should hold all that came into his hands at the disposal of others. Of course, it goes without saying that an honorable man will always sacrifice profit to principle. But this teaching is inestimably more radical, and Jesus uses extreme cases to illustrate it, namely, the borrower, the thief, the contestant-at-law, and the impecunious.

Concerning the borrower, he says:

"Give to every one that asketh thee, and of him that taketh away thy goods, ask them not again." "And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive as much. But love your enemies, and do them good, and lend, never despairing, and your reward shall be great, and ye shall be sons of the Most High; for He is kind toward the unthankful and the evil."

This expression, "never despairing," is variously translated, "hoping for nothing again" and "despairing of no man." It is the testimony of those who have tried to obey this precept that their "charity" immediately became rational and ordinarily directly productive of spiritual results. I know a man who has prac-

ticed it for fifteen years who says that it appears to him that the Spirit of Wisdom now sifts out for him those to whom he ought to render financial aid. He has known men to approach him, evidently for the purpose of asking assistance, whose mouths have been closed, or who changed their plea to some ordinary remark; while, on the other hand, individuals have sought him seeking material aid, to whom he has been able to give the bread of life. Mr. Richards, to whom I previously referred says, referring to the adoption of this principle in his African mission:

"After that I lived there three years amongst these people and they rarely asked me for a thing. A missionary

came up during the revival and said that he was delighted to see the people turning from dumb idols to God, and he asked how it began. I told him my experience and about my difficulty with that text, and he asked if I supposed that it really meant what it said. Then he said, 'But these people know you; you have lived here for seven years, but if you were to go to Palabala they would ask you for your house and turn you out.' I had been to Palabala and they always did beg, but my wife and I went there afterwards and remained a week and no one asked me for a single thing.

"We were asked how we would live up to this when we got back to England, as there was so much distress there. We lived there for more than a year, but found no difficulty in carrying out that text. My wife could not at first see with me in regard to this text. One day as we were coming home from a chapel in Bridgeport, we met a man when we were about half a mile from our house, who asked for some help

but I had nothing with me, but told him that if he would come back to the house, I would give him something. I gave him some money, and my wife asked him in and gave him a good meal. About three months after this we were going into the same chapel, when we met a respectably dressed man and he came over and said, "I want to thank you." I said, "Thank me for what?" and he said, "Do you not remember that I met you here when I was in great distress and despair and you helped me just in the nick of time? I have got work and am very well off, and have just been married and I am very happy and want to thank you.' My wife knew of this case and some others, and she has come to the conclusion with me that the Lord Jesus means what he says. We have found it not only possible but profitable to take the word literally. Before this I had given money and seen people walk straight into the Public House, but since, I have never seen such a thing, and I do not believe that the

Lord lets the ordinary beggar ask me, but that those that do ask are really in need. We have had proofs of this. Seeing how this text turned out has greatly increased my faith."*

A lady recently asked my advice as to the practicability of applying this principle to her relationship with her grown son, who was continually requesting money from her, which he used to his own detriment. This son would work a while, industriously, and then it would occur to him that his mother was rich, so he would leave his employment, tease her till she gave him money, and then spend it in riotous living. This illustrates the truth that any application of this prin-

*From "The Pentecost on the Congo," by the Rev. Henry Richards.

ciple is necessarily related to every other possible habit or action, and that what is required is not the attempt to try this or that experiment, but to live the life of absolute trust and selfless love. This woman's problem touches the whole question as to the rightfulness and wisdom of holding personal property. A hypothetical illustration can never be made to "go on all fours," nor afford universal light, and it is never possible for any one to perfectly apply a principle to another's life. The consecrated soul can walk in the light of its own shining. But, remembering this, let us suppose that this mother cheerfully gave herself to a serious endeavor to act according to this principle. It is more than possible that the "care of this

world and the deceitfulness of riches" are choking the divine word in her. She may not know what either she herself or her son really needs. She assumes that this money is hers, that she is meant to have it and use it as she pleases. Suppose she acts in an extreme manner in doing what Jesus said and plainly tells her son that all she has is at his disposal, and the reason for her action. Of course, if she wished to remove his temptation, she could easily dispose of her property in what would ordinarily seem a more rational manner, but we will suppose that she chooses the other course and that her son immediately demands all her property and begins to spend it wildly. Even in this improbable, but by no means impossible, case,

the son would probably squander the fortune in a few weeks, and then might become a permanently industrious and useful man, who would be a comfort and help to his mother; and the mother herself might be rescued from a life of frivolous idleness to one of productive industry, that might prove her salvation, from every point of view.

There is no reason to believe that this principle would not apply also to all theft. I know a lady whose watch was stolen. She knew who took it, but she made no complaint, and continued her kindly relations to the thief, and the watch was returned to her. The story of the conversion of the criminal, Jean Valjean, by the complete trust of Bishop Myriel is not

merely a fancy sketch, but is a true delineation of the only way by which one man may uproot dishonesty from another's heart and plant there the principles of honor. When the thief, who had violated the bishop's sacred hospitality and scorned his humanity, was brought back by the police, with the evidences of his transgression, you will recall how the bishop caused him to be released, and then, as he was departing, gave him the candlesticks he had stolen, saying:

"Forget not, never forget that you have promised me to use this silver to become an honest man. . . . . Jean Valjean, my brother, you belong no longer to evil, but to

good. It is your soul that I am buying for you. I withdraw it from dark thoughts and from the spirit of perdition, and I give it to God!"

From that day the man of sin became a man of God.

Jesus also expressly applied his principle to just or unjust legal contests, saying that a man should not only give what one claimed by such processes, but more than was claimed. Undoubtedly the appeal for justice through the decision of a court is saner than the old appeal to the arbitrament of force in personal quarrels, but "the man of God does not strive," either for questionable or unquestionable rights. Nineteen-twentieths of the cases in our American courts are

contests over property, many times promoting dishonesty, engendering bad blood, sundering friends, destroying families and killing every divine sentiment in the contestants. And the only possible way of their abolition must come along the line of the exercise of the highest right, which is to surrender one's "rights." A clipping from a current periodical illustrates the power of unselfish action. It is as follows:

"A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been 'lawed over' for years. Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted

some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

"That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

"Said Hackett: 'What's your claim here, anyway, as to this fence?'

" 'I insist,' replied his neighbor, 'that your fence is over on my land two feet at one end and one foot, at least, at the other end.'

" 'Well,' replied Hackett, 'you go ahead, just as quick as you can, and set your fence over. At the end where you say that I encroach on your land two feet, set the fence on my land four feet.'

" 'But,' persisted the neighbor, 'that's twice what I claim.'

" 'I don't care about that,' said Hackett, 'There's been fight enough over this land. I want you to take enough so

that you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself.'

"The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

" 'Squire,' said he, 'that fence ain't going to be moved an inch. I don't want the land; there wasn't nothing in the fight anyway, but the principle of the thing.' "

The observance of the rule contained in Jesus' reply to the brothers who were contestants over their father's estate, "Beware of covetousness," would close nearly every court in the world.

But Jesus went even further in his suggestions

concerning the disposition of property. Of course, the man who lives trustfully, expecting to receive daily his daily bread, will not be troubled by any sort of material demand from others. But for those who have accumulated wealth, before adopting this principle, Jesus taught not only to the rich young man, but to all his disciples: "Sell that which ye have and give alms, make for yourselves purses that wax not old." We are told that this would demoralize the poor and foster pauperism. But it is certain that no rich man has yet found a way to ideally bestow his millions, with every precaution, without somewhat demoralizing the recipients. His motives may be noble, but if he endows a church, he paralyzes the generosity of the at-

tendants; if he liberally supports one, he many times makes it impossible for any one but a sycophant to fill the pulpit. If he founds a university, the teachers are apt "to teach the world is flat or round, as the committee prefers," or lose their positions in deference to his real or assumed opinions or wishes. If he establishes free public libraries, he may be cutting the nerve of public spirit and unwittingly robbing the people of the valuable development that can come only from self-culture, and providing for their own necessities, as they grow to realize them.

Our charity associations have many divine features in theory, but these are the very ones that are neglected in practice, and often

"Organized Charity, frigid and iced,
Deals out a narrow, statistical Christ."

And sometimes it even becomes the critic and opposer of men and organizations that best exemplify the spirit and practice of Jesus.

Tolstoy says that men are willing to do almost anything for the poor except to get off their backs; and it is a fact that there is no way to ideally administer "charity" by proxy, or in any fashion that assumes the necessary economic superiority of one man over another.

On the other hand, it cannot be doubted that the universal adoption of this principle would abolish not

only great personal wealth, with its dangers, but poverty itself. It is my belief that its exemplification on the part of individuals would go a long distance toward making ignoble poverty impossible. For those who today are elevating the ideals, ennobling the character and truly helping the poor, are for the most part neither the wealthy, arms-length philanthropists, nor the more carefully-calculating, charitable institutions; but rather such rare souls as we find in many of our social settlements, who, if they had money, have already given it; and who give themselves in a loving and trustful companionship which is beyond the value of silver and gold. The existence of "The House of Have and the House of Want;"

tenanted, the one by givers and the other by askers, is a denial of the fundamental principle of all morality. It is literally a demoralization. One reason that the poor we have always with us is because we have also the rich; in other words, because men are selfish; and degrading poverty will cease to exist to just the extent that all men become fully trustful and loving toward one another.

The question naturally arises as to how well-disposed people are to act while as yet all men are not converted to the loving life. The precepts of Jesus are precisely an answer to this question in this, as in all departments of human conduct; that the man of God must act as he ought to act, if all others were

perfect, even while the others are still spiritually ignorant and practically selfish. The early disciples of Jesus imbued by his spirit in their Pentacostal experience, evidently believed that this necessitated economic communism; for we are told that "all that believed were together, and had all things common, and they sold their possessions and goods, and parted them to all, according as any man had need." But it appears more important that we should have individuals with the selfless spirit exemplifying their principles in the midst of a selfishly-governed society, than the communism of like-minded people. To be unselfish where all were pure would be exceedingly easy; but the call to the man of God is to live unsel-

fishly where others are acknowledgedly selfish. This man only can claim the spirit and the experience of the Christ.

II. RESULTS. We come now to consider the natural results of such a life. I have already hinted at the probable effects on others, but now I mean to suggest the natural consequences to the individual himself.

His influence is a part of the consequence, for this high quality of the power of helpfully affecting the conditions and minds of men is one of the greatest endowments that can come to man, and is known only by those who give themselves to be possessed by universal aims, and to fulfill them in their conduct.

But beyond this, no man can live in this manner without receiving great returns from "Our Father who seeth in secret."

This is true, in the first place, of the supply of material necessities. The life of selfless trust as regards material goods does not imply laziness, but the opposite; that a man shall work easily, effectively and with divine energy, for the common good. And no man acting thus, will ordinarily be permitted by nature or his fellow-men to materially suffer. The injunctions, "Seek ye first His kingdom and His righteousness; and all these things shall be added unto you" and, "Be not, therefore, anxious for the morrow, for the morrow will be anxious for itself," are literally true. The

question, "If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" can have but one answer. "There is that scattereth and increaseth yet more, and there is that withholdeth more than is meet, but it tendeth only to want," and,

> **"Scanty fare for one**
> **Is often royal feast for two."**

The reason why we do not have to take thought for the morrow, is profound,—the morrow thinks, it "takes thought for itself." The morrow is not a detached portion of time, from some other uni-

verse of unknown laws; it is a living, thinking, acting, rewarding entity, a revelation of the God who is the same yesterday, today and forever, and it is not possible that a man who is unselfish today shall be forsaken tomorrow. "The beautiful laws are alive, they know whether a man has kept them." It is true, also, in a very natural sense that the meek "inherit the earth," and that "no man hath left houses and lands for the Kingdom of God's sake, but he shall receive a hundred-fold in this present time." Suppose a man to come to a city with ten thousand dollars to build himself a house. When his dwelling was completed, how many would he own? One. But suppose a man came to a city, without personal ambition, but with entire

consecration to the service of the inhabitants, in how many houses would he be welcome? In every one where the proprietors knew him. If Jesus should return to earth today, how many homes would put all their resources at his disposal;—or Paul, or Siddartha, or Abraham Lincoln? And a truly unselfish man, in whose sincerity men really believed, would be the possessor, not of houses and lands a hundred fold, but actually of all there were in existence, of which he could make any personal use.

But the provision for the physical needs would be as nothing in comparison to the spiritual treasures that would be open to him. The inner significance of things would be revealed to him. To a man living

generously, the sun shines with a brighter and more vivifying power and the stars tell their secrets. Every bush becomes aflame with the glory of the Eternal. No animals are wild to him, but, moved by his trustful sympathy, they lay aside their ferocity; and touched by his love, they give their love to him and are themselves brought near the kingdom. Men drop their masks and in every countenance he sees the face, and in every utterance he hears the voice, of his Beloved. Having nothing, he shall possess all things.

But not only shall this illumination of the world about him shine into and through his soul, but he will be able to rightly commune with God in the use of the material. Who knows just what in the way of ma-

terial goods any man needs? There is only one answer, "Your Father knoweth that ye have need of all these things;" and He, that is, the Universal Intelligence, is the only one who knows just what things any man or men really need. No man can trust his lusts or appetites or selfish inclinations to tell him what he needs, and the whole history of comparative human failure is the story of the unending procession of men "from a set of things they know they do not want. to another set of things they do not yet know they do not want." Things become man's enemies, and in every attempt he makes to possess them, they possess him and lead him to his own undoing. But the Universal Wisdom may be revealed to a man who wills to

do the Universal Will. He need make no blunders. He can trust no selfish impulse, but he may absolutely trust the response of the God in the things themselves to the Godlike spirit in men. Tolstoy well says that the earnest, unselfish contributor to the general welfare will have every personal need supplied, and then asks, "What is needful?" He answers, "Black bread, simple raiment and shelter." Can any one doubt that these would be supplied to any energetic worker for the benefit of humanity? If then one says, "But how about our need of comforts and luxuries, and the higher wants supposedly supplied by literature and art and the culture of the schools? I think he would say that the true Christian life would be the infallible

test, and the only possible test, of what is genuine and desirable in all possessions and institutions and customs. Surely "a man's life consisteth not in the abundance of the things which he possesseth." Every sane man believes that great wealth in individual hands is desirable neither for the possessor nor the community. Luxury is not a blessing, but a curse, and, as Ruskin says, "The meanest man living could not sit at his feast, unless he sat blindfold." One of the richest men who has ever lived says that he considers wealth the greatest temptation and hindrance to true living, that can be inherited by man.

Another truly says,

"It is not from the sons of the millionaire or

the noble that the world receives its teachers, its martyrs, its inventors, or even its men of affairs. We can scarcely read of one among the few immortals who were not born to die, or who has rendered exceptional service to our race, who had not the advantage of being cradled, nursed and reared in the stimulating school of poverty."

President Garfield said that "The richest heritage a young man can be born to is poverty." I would not go so far as this, for I believe that the truest "luxury is possible for all and by the help of all," but I do believe the solution of every individual and social economic problem lies in unselfish living, and that the prayer, "Feed me with food convenient for me," will always be satisfactorily answered, when springing from an unselfish heart.

True culture, divine art, perfect customs, strong associations, and enduring institutions will be born only from the souls of men who seek first the Kingdom of God. The burdened millions of our rich America, where we misuse, or selfishly use our wealth, are hungry for "The Simple Life," a life that can be fully enjoyed only by those who discern and express this principle of principles.

Still further, there is no better gymnastic apparatus for the development of character than property, when rightly appreciated and used. Like any other gymnastic apparatus, it is dangerous and harmful when handled ignorantly or unskillfully. Moral muscle and symmetrical ethical development come always to those

who do the world's work, "unattached," "renouncing the fruits of action." It is more than true that virtue is its own reward.

But above all, the whole nature of the man becomes enlightened by this selfless conduct. Read in the sixth chapter of Matthew from the nineteenth verse to the end and notice that when Jesus says, "If, therefore, thine eye be single, thy whole body shall be full of light," he is talking of precisely this method of acting in relation to food and raiment that I have been emphasizing here. The evil eye is the result of setting the affections on material things and the illumination of the soul is the result of so disinterestedly acting toward the earthly treasures that, the personal desire

in us being withdrawn, the Universal Spirit can reveal Himself in the transformation of the material into spiritual values. I know a man who never knew such great spiritual enlightenment as when he determined to pay one who had unjustly sued him, at which time, he said his whole spiritual nature seemed at once to claim the ascendancy in his experience and his ecstatic perception and joy became unspeakable.

Certainly any man who lives after this fashion would be immediately freed from the curse of anxiety. He would also be certain of the existence, the perfection and the presence of God. His "whole body would be full of light." When he had entirely withdrawn his allegiance to Mammon, or the cultivation of personal

desires, and had yielded entirely to God, or the Universal Will, then indeed, as the earthly things failed, he would be received into the Eternal Habitations. When do the earthly things fail? Always, when sought for themselves and not merely as instruments for the production of character. When do they have voices to receive a man into eternal habitations? Always, when he makes them his friends by dealing with them selflessly and trustfully, as though "Spirit with Spirit could meet." What shall the voices say to the Christlike soul? "Well done, good and faithful servant; thou hast been faithful over a few things; we will make thee ruler over many things: enter thou into the joy of thy Lord."

IV.

RESIST NOT EVIL.

All evil consists in an imperfect apprehension of the facts of life, a mistaken attitude of mind toward human experience, and consequent unsatisfactory conduct. Any one who understands and practices the principle that makes this statement of Jesus reasonable, will not only have learned his personal secret, but will be free of the universe.

I. APPARENT EVIL IS NOT EVIL IN ITS ESSENCE. It must be that, beneath the surface, all that can exist is good and needs no resistance. If there

be a God, then, as the theologians teach, all originally came from Him, and He must now be latent in all that exists. The religious man answers the question, "Before anything was, what was there?" by saying, "In the beginning, God." He believes that in some way God spun the universe out of Himself. All the creeds of all the great religions teach the omnipresence of God. What do they mean by this? The writer of the epistle to the Hebrews says, in addressing the Deity, "Thou art of purer eyes than to behold evil." Let a man be pure in heart, that is, unadulterated in thought and word and deed, and he will "see and behold God in every object" and individual and experience. Beneath what seems repul-

sive to us, there must be a deeper depth where reason reigns. We may profess to believe in the spiritual constitution of the universe, but most of us do not speak to the spirit in men, and in things,, but rather to that which is illusory and deceptive. The force of the injunction *Resist not evil,* will be apprehended only through the perception of unity everywhere, the absolutely trustful attitude of mind that does not shrink from, but welcomes all the hard experiences of life. and the resolute conduct that leads a man to agree with his adversary quickly, while he is in the way with him.

This life is a great game, in the satisfactory playing of which it is essential that we should have adversaries, almost, but not quite so well equipped as we.

The universe is the unfolding of a drama, the purport of which may be seen most clearly in the development of the greatest human souls. The reward for acting one's part well, even though it be a minor part, is promotion to a higher position and, beyond that, to be taken into partnership with the manager of the performance, and finally to be able to write the play ourselves.

II. EVIL IS NOT IN THINGS, CONDITIONS, EVENTS, ACTIONS OR MEN.

1. *It is not in things.*

John Ruskin was one day walking along the streets of London. The weather had been very wet, and the mud was plentiful and most sticky. The thought

occurred to him that he would have the mud analyzed to find out exactly the inorganic elements in it. This was accordingly done and the London mud was found to consist of sand, clay, soot and water. Musing upon that fact, it struck him that these are the very substances from which our precious jewels and gems are formed. From the silica or sand come the onyx, chrysolite, agate, beryl, cornelian, chalcedony, jasper, sardius, amethyst; from the clay come the sapphire, ruby, emerald, topaz; and from the soot is formed the diamond.

2. *Evil is not in conditions.* All the good of human conditions is relative. The crust despised by one man is the bread of life to another. There are no circum-

stances so hard, but that similar conditions have been glorified by the faith of some great soul.

3. *Evil is not in events.* "All that can possibly happen anywhere, at any time, is provided for in the inherencies of things." This is plainly seen when all occurrences are met by a confident spirit. "I count life just a stuff to try the soul's strength on." Through all the hardest experiences of life, the non-resistant man may truly say, *In all these things I am more than a conqueror.* They are meant to serve only as gymnastic apparatus for our mental and moral development.

4. *Evil is not in actions, in themselves.* A man may write his name aided by the same light,

with the same pen, with the same ink, on the same sort of paper, in one case for the most benevolent purpose, and in another, with the utmost malevolent intent. The difference between work and play is not in what men do, but in the spirit in which they do it. Whitman is right, when he says "I say in fact that there is no evil, or if there is, it is just as important to you and me as anything else."

5. *Evil is not in men.* What seems evil to the sufferer seems good to the aggressor. The thief does not steal, because he wishes to do wrong, and the murderer does not kill because the murder seems an evil thing to him. The thief believes that his wants should be supplied. He may not

know what his true wants are, and he certainly takes a wrong method to supply them, but the immediate purpose of the thief is not wrong, but right, from his viewpoint. The murderer sees in his way an obstacle that he believes ought to be removed. He is right in thinking that every obstacle in his path either should be removed or overcome. It may be that this man who offends him is not a real obstacle, but he does not know that. It is certainly true that he cannot remove the obstacle by violence, but he cannot perceive this; and when he kills the one who offends him, he does it, not because he wants to do wrong, but because, however mistaken he may be in his judgment, he wants to do right.

These considerations do not at all lessen moral responsibility. If anything, they increase it. They simply point out the seat of moral accountability as resting in the understanding and the conscience, and depending upon the measure of a man's enlightenment. This is one reason why no man is fitted to judge another; because he cannot estimate what really moves the other, unless he can look with the other's eyes, and see what appears to him to be good.

III. WE CANNOT OVERCOME EVIL WITH EVIL; WE CAN OVERCOME EVIL ONLY WITH GOOD.

This means, by the non-resistance of the evil, and the positive manifestation of confidence and love. This is true of

1. *Physical evil.* The physicians all over the civilized world today tell their patients that what they need is not medicine, but hygiene. What they partially mean by this, is that, instead of the violent attempt to fight disease with substances supposed to be antagonistic to it, healing may be wrought by a cheerful cooperation with the great vital laws of nature, which are always working toward restoration and perfect health. There is no physical poison deadlier than the spirit of resistance, in its effect upon the physical health. Anger, fear, distrust, and all forms of anxiety are the essential supporters of disease.

2. *Mental trouble.*

The attitude of trust would banish all forms of men-

tal unrest. Job says, "I feared a fear, and it came upon me." All fear and anxiety are the mental resistance of evil.

I am inclined to think that even a large portion of insanity would be entirely cured if we could lead the subjects to cultivate a cheerful and confident spirit. I have read a well-authenticated account of the village of Gheel in Belgium, where for generations it has been the one occupation of the residents, to care in a thoroughly kindly fashion, for the insane. Lunatics are brought there by thousands, and it is said that a far larger proportion are discharged, as restored to sanity, than from any other similar place in the world. The residents of this community are trained by the physicians

to humor the patients, whom they entertain in their individual homes, to the fullest possible extent. They are taught not to resist the desires of their charges, except when the fulfillment of them would work immediate harm; and even in such cases, not to enter into any argument nor to use force, but to divert the mind of the patient by leading him to do something which he would prefer.

An illustration was given, in the account which I read, of a violent lunatic who was brought to Gheel, and given into the charge of a young married woman whose ancestors for several generations had been engaged in this same sort of service. Upon coming into the house, the visitor immediately took a fancy to the

baby of his hostess. Shortly after his arrival, this woman heard sounds of a violent commotion in the room of the insane man, and hurrying thither with her child in her arms, and opening the door, she found that her patient had worked himself into a great rage. With some terrible imprecation, he rushed toward her, lifting up a heavy water pitcher in his hand, and exclaiming that he was about to kill her. Instead of manifesting any alarm, or endeavoring to leave the room, she stepped toward him with a smile, held out the infant, and said "Here, take the baby!" The lunatic put down the water pitcher and took the child in his arms, whereupon the mother quietly turned and left the room, and when, after some minutes, she returned,

she found him sitting on the floor, peacefully playing with the child.

3. *Moral delinquency.*

I am aware that the question will naturally be asked as to whether we should not resist moral evil when its commission is suggested to ourselves. We are told that we ought to resist the devil in order that he may flee from us. Of course there is a sense in which this is vitally true, but there is another sense in which all who have ever been successful in living truly moral lives, have learned that the power of resisting evil does not consist in violent action, but rather in that quiet and fearless retirement into the recesses of one's own nature, where we may always find the divine wisdom

and power and purity, that make evil an impossibility. The old hymn used to tell us that

> "Satan trembles when he sees
> The weakest saint upon his knees;"

and, in the language of what in our modern times is called "The New Thought," we learn the value of *Entering into the Silence,* as a remedy for all the distresses and confusions and even the sins of life.

It is by the practice of this principle also, that we can alone overcome resentment and malice in others. If a man strikes you and you return the blow, what have you done? In each one of us, there seems to reside a sac of poison; and if you strike a man who

has struck you, you add to his anger and cause this sac to be broken and the poison to be spattered throughout his whole nature; while it is also a fact that the very act on your part, by which you resent and resist the injury, causes your poison sac also to be broken, and you to suffer even as the man whom you are trying to injure.

I knew of a minister who was to preach one evening in a certain city, and during the afternoon, as he passed along the street, he heard some shrieks and cries for help, from a dwelling. Pushing open the door and entering, he saw a great, brutal, partially-intoxicated young man with his hand uplifted, evidently about to strike his defenceless mother and sister. The

intruder immediately pressed in between him and his victims, and said to him very gently, "I think you will be sorry, sir, if you strike those women." With an oath, the bully let the blow fall upon the head of the man who was thus gently interfering, and knocked him down. He said that as he fell, he thought of the word of Jesus, "If a man strike you on the right cheek, turn to him the other also;" and rising up, he literally fulfilled the injunction, turning the other side of his face toward the man who had struck him, and saying pleasantly, "You may hit me again, if you wish to."

It is my belief that under such conditions, not one man in ten millions could have struck him, but this man in the unreason of his rage and his partial intoxi-

cation was the one exception, and, for the second time, he knocked him down. The minister said that as he fell, the thought occurred to him "Now, I have done what Jesus said, and turned the other cheek, and I think I may as well get up and give this fellow a good lesson;" and his muscles grew strong with the memory of the old days when he had been noted for his athletic prowess. Suppose he had risen with this impulse and knocked down the brutal young man, what lesson would he have taught him? Nothing, except to increase in him the spirit of malevolence and his conviction that the appeal to violence was the way for one to fulfil his ambition.

There came into the mind of this man, a better

thought;—that what he needed to do, was not so much to literally obey Jesus, as to manifest the spirit that would make such an injunction reasonable; and so, rising for the second time, he stood before the one who had injured him, and said, with a smile, "You may hit me again, if you wish to." The enraged young man lifted his hand to strike him for the third time, but he could not bring it down; his fist was clenched, and there came upon him a strange catalepsy, which held his arm rigid above his head. After vainly struggling for a few moments to effect his purpose, there suddenly came a relaxation of his muscles, his arm dropped by his side, his head fell upon the breast, and with a wild outcry, he rushed from the house.

That evening, as the minister was delivering his sermon, right in the middle of the address, a man rose up in the center of the church, and coming hurriedly toward the front, cast himself upon his knees, and said with sobs, "Minister, I have been a very wicked man, but now if you will tell me how to be good, I will try my best."

I have not the slightest question that the practice of this principle would work under all conditions, even among those who are regarded as the most unreasonable and depraved men. In fact we are having a remarkable object lesson, along this line, presented to us in connection with the administration of the Cook County Jail in Chicago, where those who

are regarded as the worst criminals in America, are confined, to the number of six or seven hundred. For several years now, the jailer, John L. Whitman, has administered this prison on the principles of kindness and confidence in the men, and as a result, no exercise of force is ever required. What discipline is necessary is practically exercised by the moral influence of the prisoners themselves. They organized among themselves what is called the John L. Whitman Moral Improvement Association, and all but a comparatively small percentage of them, who spend any length of time in this jail, go out with new purposes in their hearts, which, in a great many cases are realized in honorable and useful lives.

I asked Mr. Whitman if he never needed to use force with people who were crazy or intoxicated when first brought in, and he said that, whenever this was necessary, it was exercised in precisely the same way as would be done in a first-class hospital, and that as soon as the violent person came to himself, he seemed to get a new spirit, and to be touched by the atmosphere existing in the institution. Last year when I first saw Mr. Whitman, I asked him to tell me how he had handled the most violent case that had come under his observation, and after thinking a minute, he said:

"I think this was the case of a burly negro who had been noted for his savagery. One day a messenger

came to my office and said that this man was wild with rage, and was fighting on the balcony of one of the tiers, with four of the guards, and trying to throw them down four stories on to the stone pavement of the yard below. I immediately went into the corridor. As I did so, endeavoring to become perfectly quiet in my mind, and without any outward show of agitation, I walked up the three flights of iron stairs, and along this narrow balcony to where this huge negro was struggling with the guards in his endeavor to kill them. As I came near to them, I said, as quietly as I possibly could, "Take your hands off this prisoner. I want to speak with him. I want him to understand that if anything is wrong about the prison, I will set

it right, that he can get perfect justice and kindness if he will talk with me reasonably.' The men replied, 'Jailer, he will kill us and you, if we let go of him.' I said, 'No, he won't; take off your hands!' By that time, I had reached the place where the struggle was going on, and managed to put my hand upon the negro's shoulder, and ran it quietly down his arm, until I got hold of his hand. I then said again to the men, 'Take off your hands,' and they at last obeyed me, and I then said to the prisoner, 'Look in my eye, I am your friend; I don't know what this trouble is, but you evidently think that something is wrong, and is being done as it ought not to be done. I promise you that if there is anything wrong about this prison, or you have

been unjustly injured in any way, I will make it right. You are not in a condition just now to hold a conversation with me, but if you will come with me and become quiet, just as soon as you can get control of yourself, I will talk the matter over with you, and if you will tell me what the difficulty is, and there is any way that I can straighten it out, I shall be glad to do it. Will you come?' He hesitated a minute, and said, 'Where do you want to take me?' I answered gently 'Down to the solitary.' After another minute's hesitation, he said, 'All right, I will go.' I walked on before him, and he followed after me, quietly and without any compulsion, while we went downstairs to the solitary cell. I went in with him, and said to him, 'Now

I am going to leave you here for five or ten minutes; when I come back, I think you will be perfectly quiet in your mind, and be able to tell me plainly what you think the trouble is.' I then locked the door, and left him, and when I went back a few minutes later, I found him sitting there very calmly, and he said to me, 'Jailer, there isn't any trouble except what is in me; I have been thinking it over, and I see that I was wrong, and you will never have any more trouble with me.' I said to him, 'If that is so, I shall not keep you in this cell any longer;' and I let him go out in the corridor among the other prisoners, and from that day he was one of the best behaved prisoners we have ever had in this jail."

I believe that this principle would also work in the largest scope of the relationship of men with men, in organized society. Shelley wrote a poem in which he suggests what he thinks would be the duty of a people who were grievously oppressed and who desired to practice this principle.

Let a vast assembly be,
And, with great solemnity,
Declare with measured words that ye,
Are, as God has made ye, free.
Be your strong and simple words
Keen to wound as sharpened swords,
And wide as targes let them be,
With their shade to cover ye.
And if then the tyrants dare,

Let them ride among you there,
Slash and stab and maim and hew,
What they like, that let them do.
With folded arms and steady eyes,
And little fear and less surprise,
Look upon them as they slay,
Till their rage has died away.
And that slaughter to the nation
Shall steam up like inspiration,
Eloquent, oracular,
A volcano heard afar.
And these words shall then become
Like oppression's thundered doom."

I believe that the first nation, great or small, that will expend its substance for the assistance of other nations, but not one dollar for conquest or revenge;

that practically will appeal to the highest reason rather than to the arbitrament of force, that being struck upon one cheek will turn the other also and will prove the sincerity of its faith by its deeds, will be as a very Christ of God to the peoples of the earth, for the bearing away of the strife and confusions of men, and bringing in the era of perpetual and permanent peace.

There are certain objections to the practice of this principle that are frequently heard. First, that, not to resist evil is the act of a coward. I am not pleading for cowardice. I think that a man who believes that he ought to resent and resist injury and does not do it because he is afraid, lives on the lowest plane, com-

pared with whom, the man who vigorously resists every act that seems to him evil, has attained a high moral station; but I think there is a morality that is vastly beyond this, that requires a far higher courage. As Monseigneur Welcome said: "There is one kind of bravery for a colonel of dragoons, and another for the man of God; only our kind is quiet."

Another objection is, that it is the duty of a man to defend himself. From one point of view, man has no such duty; from another, this is the way and the only way by which he may really defend himself. People sometimes say, "How about a defenceless woman, attacked by a thoroughly unreasonable man? Ought she not to defend herself in every possible way?" Yes,

she should, but the ordinary methods of defence would not offer her the slightest probability of effectiveness in such a case. In fact, they would only add to the disaster which she feared was about to come upon her.

I read in a paper the other day about a woman who was attacked by a brutal man with a scythe in his hand, who threatened to kill her if she did not do what he desired. She looked at him with perfect fearlessness and kindness, and spoke to him so calmly that he entirely lost his desire for the fulfilment of his purpose. I believe that if any man or woman could stand without distrust, without anxiety, without shadow of fear, in the presence of any so-called evil-minded person who was seeking to work a personal injury, and that, if in

addition to this, this individual could have a heart that was filled with sympathy and the sincere desire of selfless service,—I believe that such an one would be securely protected from all injury; but that if this were not the case, then it would be better for the threatened one to suffer.

Some time ago Miss Jane Addams was conversing at the table at Hull House, with some of her associates, about the question as to what they would do if the home should be entered by burglars. Miss Addams said that she did not know exactly what she would do, but that she hoped that no one who came to that house would be treated by any inmate with anything but the greatest courtesy and kindness. A little later, she

had the opportunity of putting her theory into practice. Two burglars did break in, in the middle of the night, and she heard them. Throwing on a wrapper, and taking a light in her hand, she went from her room, to the head of the stairs, and saw a masked man in the upper hall. She pleasantly said, "Good evening; what can I do for you?" He was very much embarrassed, and said, "Nothing, nothing!" and then added, "Miss Addams, there is a burglar down stairs." He then rushed down stairs and collided with his mate, who had come from the dining room, to ascertain the cause of the other's flight, and they both fell in confusion to the floor. They then arose and started to scramble out through the window. Miss

Addams called to them, "Wait a moment, gentlemen, and I will let you out at the door;" but they answered, "We can go out the way we came in;" and away they went, through the window, and ran hurriedly down the street.

But, some one says, that while we ought not to resent personal injury, it is our duty to defend others, who are being attacked.

How could we best defend them?

If an ordinary man should interfere with a violent stranger, endeavoring to chastise a child, the probability is that the man would deliver an extra blow that would make at least a temporary finish of the intruder, and then go on pounding the child. If, instead of that,

in such instance, one should go up to the man and hold out the hand, and speak to him very kindly, that might be sufficient to take away his rage; or, better yet, if one should say to him with a smile "Would you just as soon hit me as the child?" that would in every probability be sufficient to destroy his anger; and if it were not, and he should accept the invitation, and strike the one who was intervening, instead of the boy; then this one would suffer a genuine martyrdom, from which the best results might be anticipated.

"But," says another, "are we not required to protect society?" A lad had thoughtlessly taken something that did not belong to him, and had pleaded guilty to the charge of larceny. I had asked the judge, for

certain reasons known to me, to make the sentence as light as possible, when he replied, "I am here for the purpose of protecting society." To send a young man to one of the universities of crime, which we find in our ordinary prisons, for a trivial offence, would not be a helpful way to protect society. If the young man had gone to prison, there is every probability that he would have come out, an enemy of society, to prey upon his fellows all the rest of his life. As it was, the sentence was a light one, in the shape of a fine, and, upon the fine being paid, the young man went to work and is now leading an honorable life, with the prospect of a satisfactory future.

Who protected society, the policeman and the

court that sent Jean Valjean to the galley for stealing bread to feed the hungry children of his sister, whence he emerged nineteen years later with the determination to make society pay dearly for his sufferings; or Bishop Myriel, who, by forgiving his crime against him, and acting to him the part of a Christ, transformed the convict and made him, to the end of his days, a benefactor of his fellows?

A few years ago, a Northern man was delivering a series of sermons in a Southern town. Some facts came to his notice, concerning the conduct of some prominent citizens of the town, that greatly angered him. He took occasion, in his public address, to denounce these citizens with great severity, and un-

measured bitterness. The hot blood of those who were thus publicly criticized, was aroused, and some of them threatened to take the life of the preacher. Among these were an elderly judge and his four stalwart sons, who considered themselves especially aggrieved. The preacher, hearing of these threats, bought a revolver, and went out into a field to practise its use. With him went a gentleman known to me, who said that, after the preacher had practised a while, he said to him, "My friend, do you think this is the way Jesus would act, if his life were threatened under similar conditions?" The minister said "No;" and after a little further thought, he took the revolver back to the store where he had procured it. That night, when he returned

from the meeting which he had been addressing, and was sitting upon the piazza of his hotel, Judge S—— and his sons dragged him into the street, beat him severely and possibly would have killed him, if he had not been rescued by some of the bystanders. He refused to make any complaint against those who had attacked him, but they were arrested by the authorities, and as soon as the injured man was able to come into court, they were arraigned for trial. When this gentleman was called upon to give his testimony, as the first witness, he arose, and addressing the presiding judge, said, "Your Honor, may I say a word before I take my place on the witness stand?" Permission being granted, he then said, "I desire, before bearing

any testimony in this case, to say that I am heartily sorry for all that has occurred on my part. I realize that I was wrong in the way that I said the things that caused Judge S—— and his sons to feel so aggrieved. I do not suppose that any one would deny that what I said was true, but I did not speak in the right spirit. I had no kindness and gentleness in my heart, and I was exceedingly unkind and bitter in my language; in fact I had felt somewhat personally aggrieved in the matter and was making use of my position in order that I might deal out vengeance. If I had not spoken in the way I did, I do not suppose that Judge S—— and his sons would have thought it necessary to attack me. If I have to give my testimony, I will do so, but I

would rather not, if there is any way in which I may be excused; and before the trial goes on, I want to make this public statement and confession as emphatically as I can, to say that I am sorry for the way I injured these gentlemen, and to ask them publicly for their forgiveness."

He then went over where the old judge was seated, inside the bar, and held out his hand, and said, "Judge S——, will you forgive me for the bitter way I felt and spoke about you?"

The old judge staggered to his feet, and with a choking voice said, "Forgive you? forgive you? I am the one who needs to be forgiven," and almost before they knew it, these two supposed enemies had their

arms around one another and were mingling their tears. Some one commenced to sing the Doxology, and all the people in the court room stood up and joined in the singing. When they had taken their seats, the sheriff held up the indictments and said, "Your Honor, what shall I do with these?" The presiding judge said, " I do not think we will need them just now, and you may file them away for future reference." Then the sheriff said,—and he was not a man professedly religious,—"Your Honor, if this should happen in every court room I believe that our courts would be changed into places of prayer, and our prisons into houses of praise."

V.

LOVE YOUR ENEMIES.

Jesus said:

"Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the pulicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans the same. Be ye therefore perfect, even as your Father which is in heaven is perfect."

It is possible for a man to assume one of two attitudes of mind toward personal injury. The first is the giving vent to anger, which is satisfied only through the wreaking of vengeance. Revenge is the result of a dawning conviction of the value of justice. The other is the exercise of complete forgiveness, in which all resentment is consumed in the fires of an understanding and compassionate love.

Non-resistance of injury, while requiring great development of character, is in a sense negative in expression; while we have here the requirement of a positive attitude of mind and practical conduct.

We frequently hear it said that the essence of Jesus' social teachings is contained in the injunction, "Love

thy neighbor as thyself." No one will understand Jesus, until he realizes that a man's enemies are included among his neighbors, and that *neighbor,* in the vocabulary of Christ, means anyone with whom it is possible to come into direct relationship. It might be said without exaggeration that the doctrine and practice of Jesus taught that a man should not only love his neighbor as himself, but should love his enemies better than he loves himself.

It is natural to think and say that we can not love the unlovable, but the fact is that no one is unlovable. There is no human being in the world who has not in him qualities that elicit the almost unlimited devotion of certain others. Some people are easily loved;

and to love such as these is a kindergarten lesson. There are some who are naturally unattractive and unresponsive. To love these is more difficult, but by no means impossible, and our own reward is great in proportion as we really love those who do not easily respond to our affection. But there may be some who hate us and engage in malicious effort in opposition to what we regard as our personal interests. To love these is a still harder lesson. But this also is possible and the results in the development of character far more than compensate for the greatness of the effort.

It should be said that I do not use the word *love*, in the sense to which it has sometimes been degraded. It is sometimes used even to express selfish desires; as

for example, when we are told, that a glutton loves his food, or a woman loves pleasure. This is a prostitution of "our divinest word and synonym for God." Neither can we love our enemies with what we might call mutual love. That is, love that both gives and receives, that bestows in hope of receiving a recompense. This is far higher than the first misuse of the word, but even here it would be better to express what we mean by the term affection. For the truest love asks no return, it seeks no requital nor reward. It covets only the privilege of loving and is its own reward and requital. Its agent is "enlarged by his own shining." "It treats its object as a god, that it may deify both." It is in this sense that we can love our enemies: in

fact, when one gives himself to this spirit, he can not but love all men, and to those who are less attractive or directly unresponsive or unreasonable he gives himself in a sort of a vicarious atonement with a great surplusage of unbounded love.

Jesus said:

"Ye have heard it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment, but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, **Raka,** shall be in danger of the council; and whosoever shall say, Fool, shall be in danger of the hell of fire."

This expression which is used in some of our English translations of the New Testament, "Whosoever

is angry with his brother without a cause," is not what Jesus said; as the words, "without a cause," are not found in the most accurate Greek versions. No man is angry without believing at the time that he has a just cause for his anger. The judgment that descends upon an angry man is not postponed to some distant day of reckoning, but carries its deadly damnation with it. Some biologists even believe that they have discovered a powerful poison, in the perspiration of angry people. Certainly we all know that confusion of mind, anxiety, ill health, moral blindness and spiritual paralysis await the man who yields to anger. The word *raka* means a worthless fellow, and it is a fact that one who can look upon any man without see-

ing in him the indications of infinite value, thereby indicates the higher judgment that has already fallen upon him. To call a man *a fool,* is to indulge in an unjustified scorn, that is itself a part of the fires of hell. The great people of his time thought Jesus was a fool, and thus they cut themselves off from perceiving the way of life.

"Therefore," said Jesus, that is, because of the Infinite within every man, "if thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled with thy brother, and then come and offer thy gift." That is, no man is right with God while he is wrong with his

brother; "if he does not love his brother whom he has seen, he cannot love the God whom he has not seen." For the unseen God is in his brother, even in the most unreasonable, and he can find him there by treating his personal enemy with trustful love. The reason why, on the surface, his enemy seems unworthy of his regard may be owing to his present stage of development.

If the foot and the hand fail to perform their duty, we help them, and if any of our fellows seem to us to fail in any respect, it is our duty to render to them a larger service than would otherwise be required.

A discussion of loving our enemies naturally falls into two divisions:

I. THE CULTIVATION OF CHARITABLE THOUGHT.

1. *Always remember that the evil is not he.* You know it is separable from him. His enmity is a sort of a delirium. If you looked at his true self and considered only of what he is capable, you could not help loving him.

2. *The real man in your enemy is one with yourself.* The inner reason why a man should love his neighbor as himself, is because his neighbor is himself. In the largest sense, all that can possibly touch our lives, directly or indirectly, is a constituent part of our greater selves. This also is true of our apparent enemies. All the enemies you can recognize are a part of you

and you need the perception of their identity with you in order to learn one of the greatest lessons of life. Life is testing you, to see if you know who you are and who he is. You are both a part of the manifest God and neither one can be complete without the other. He is appropriate to your present state of development. No man is perfect while he has an enemy and the existence of the enemy is a kind of an indication of this fact. "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." The spirit of love must reign in every man until he puts all his enemies under his feet. There is a story told of a Hindoo saint who was tortured by the Mohammedans. Although enduring the most excru-

ciating pain, he smiled; until, when the greatest possible indignity was heaped upon him, he calmly said, "Even this can not deceive me; we are all one." There is another story, told by Rama Krishna, of a sage who had been severely beaten by a man whom he had unwittingly offended. Some of his disciples found him lying unconscious by the wayside, and ministered to him tenderly. When he recovered consciousness, one of them said to him, "Master do you know who it is who ministers to you?" And he replied, "Yes, it is the same one who beat me." Our only hope is to see this principle; to understand that we, without all the others, cannot be made perfect and to recognize God under His million disguises.

3. *Consider your enemy as your friend, in pointing out your deficiencies and indicating the way for your best development.* His enmity is no occurrence of chance. What he hates in you is either actual or imaginary. If what he thinks he sees in you is true, he renders you the greatest service, in enabling you to see and correct your faults. If his idea is false, it affords you the greatest opportunity to show what you are and to strengthen and confirm every noble characteristic in your nature. Ask your self the question, *What does he find in me to hate?* Try to see yourself with his eyes. You cannot escape from your enemies except by selfless love. If enemies can exist here, they can exist anywhere. You

can avoid them only by changing your internal condition.

"Agree with thine adversary quickly, while thou art with him in the way; lest happily the adversary deliver thee to the judge, and the judge to the officer and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the last farthing."

Your adversary is simply affording you the necessary gymnastic apparatus on which to practice the development of love.

4. *Continually bear in your mind the thought, that there is nothing the matter with your enemy except ignorance.*

There was once a man who was bigoted, intolerant,

revengeful, and bloodthirsty. He delighted in putting people to death who had in no way injured him, but who were conspicuous for the nobility of their characters. He said of himself that he was "breathing out threatenings and slaughter" on the disciples of Christ. He afterwards came to see with the vision of the people whom he had formerly persecuted and then he says he obtained mercy, because he "did it ignorantly." The innocent man who was murdered by the commission of the worst legal crime, said of his murderers, that they ought to be forgiven because they were not aware that they were committing a crime.

Your enemy is ignorant of you. His enmity

seems right to him; he thinks he ought to hate you. Paul says of his former savage career, "I verily thought I was doing God service." If you say that your enemy does not know you and thus mistakenly regards you with hostility, how will you reveal yourself truly to him? If you return evil for evil and hate for hate, you clearly show him that he is right; and even if you are not guilty of the evil he suspects in you, you convince him that his hate is merited. If, however, you return kindness for unkindness, smiles for frowns, he will probably see his mistake and recognize you as you really are. A heathen who was superintending the crucifixion of Jesus, when he heard him pray to God to forgive His enemies, said,

"Truly, this was a Son of God." The malignant persecutor, to whom I referred above, when he heard a martyr who was being stoned to death, plead, "Lord, lay not this sin to their charge," was convinced of his error and became the first advocate of the cause he had been opposing.

He is ignorant of himself. He does not know his own physical, mental or spiritual constitution. If he could see the effects in every department of his system, he never would be angry. He is a hypnotised god, who is deceived as to his own real character. Show him the God in you, and this may rouse the slumbering dignity in him until he comes to himself and casts off his somnambulism. It may be his only hope.

II. THE LOVING CONDUCT OF LIFE.

The kind attitude solves one-half of the problems and, in itself, has a great power to melt barriers, and not only to cause one to feel kindly towards his enemy, but also to dissipate hostility; but this kindly attitude is not enough without the actual practice of love. Jesus gives three prescriptions as to the practical method of loving one's enemies.

1. *"Bless them that curse you."* A young man came to his pastor, who had been noted for his athletic prowess in his youth, and said to him that he had determined to learn the noble art of self-defense and would be glad of advice as to the best system to adopt. He said, "Would you recommend Sullivan's

system?" The minister replied, "I would advise you to try Solomon's system," and the young man said, "I never heard of Solomon's system." The other answered, "It is contained in this, 'A soft answer turneth away wrath, but grievous words stir up anger.'"

Did you never have the experience of finding rising anger in you entirely destroyed and a kind sentiment take its place upon learning of some gracious word that had been said of you by your supposed enemy? Five centuries before Christ, Buddha said:

"The man who foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him to me, the more good shall go from me to

him. Hatred does not cease by hatred at any time; hatred ceases by love; this is an old rule."

Suppose some enraged man should curse another, saying, "God damn you," and the other should gently answer him, "God bless you?"

I believe also that this word, "Bless them that curse you," has a deeper significance that the mere utterance of gracious sentiments, valuable as this may be. There are people all over the world vainly endeavoring to cultivate the use of occult forces; but it is a fact that everyone of us has rare psychic powers, by which we may transform our own lives and the lives of others.

2. *"Do good to them that hate you."*

It is said of one of the Ptolemies that, as he went into battle, he told his troops that, if he gained the victory, he would destroy his enemies. After having won the contest, several thousand prisoners were brought before him and his soldiers stood with drawn swords, ready to slay them. The king, however, said in a loud voice, "I forgive you all." And when his followers cried out in anger that he had promised to destroy his enemies, he answered, "I have no enemies left; I have destroyed them all."

Some one well says that the only way to fire at an enemy is to aim at his heart. Lao Tse, who lived about the time of Buddha and who was regarded by the Chinese as a divine man, said:

"The good, I would meet with goodness; the not-good, I would meet with goodness also. The faithful, I would meet with faith; the not-faithful I would met with faith also. Virtue is faithful. Recompense injury with kindness."

Paul said:

"If thine enemy hunger, feed him, if he thirst, give him to drink; for in so doing thou shall heap coals of fire upon his head."

I heard of a lady who said she had "tried hot water." The persistent, practical ministering to an enemy's needs cannot help but destroy the enmity. If he is in bereavement, let him know you sympathize with him; if he is sick, offer to personally care for him; if he is in business difficulties, place your credit at

his disposal. "Be not overcome of evil, but overcome evil with good."

3. *"Pray for them that despitefully use you and persecute you."*

Emerson defines prayer as the "contemplation of the facts of the universe from the highest point of view." You cannot look at the facts of your differences from men, from the highest point of view, without seeing that the unity between you and your brother is greater than the differences and so putting your enmity entirely away. You cannot carry hostility into the "secret place."

One evening a lady called upon me, whom I had never known personally, but whom I had noticed in

a congregation, because of the distressed expression on her face. She said, "I am a most wretched woman, but I do not know wherein the cause of my trouble lies." I spent a half hour in a fruitless endeavor to help her, and finally said, "Are you at perfect peace with all the world?" She replied, with great emphasis, "No, sir!" And then she said, "Don't you ask me to forgive that woman!" I replied, "You will never be at peace until you do." She then said, "I cannot, I cannot." I then asked, "Is it a case of can't or won't?" And then she said, "I won't, anyway," I then said, "Do you really enjoy your bitter feeling, do you sleep better at nights on account of it, do you awaken with a brighter outlook in the morn-

ing, does it really make you a truer woman and a nobler mother and wife?" She answered, "No, indeed, it makes me miserable." Then I said, "You do not talk like a sane woman. You have a poisonous thorn in your breast, and instead of trying to remove it, you press it in and turn it around and spread the poison through your system and say, "I won't let go of this thorn." She then said, "I would give it up, but I can't." I asked, "Do you ever pray?" She replied, "No, I have tried to pray, but have not succeeded." I said, "No matter what you may think about God, try now to pray as best you can and say from your heart, "Oh, God, I would like to give up this enmity, but I cannot. Will You help me?" She

knelt down voluntarily and repeated those words; and then God helped her. He seemed to open the flood gates of the purifying power of the loving spirit and pour this through her soul, until she rose up with a shining face and said, "I cannot make it up with her quickly enough." I saw her afterwards, in a congregation, and I looked through her eyes into her soul, and I saw a soul in heaven; and heaven was in her.

A few days later, I was introduced to a young lady who occupied a seat with me on a railway train. Almost immediately she said, with accents of great concern, "Can you tell me how I can become acquainted with God?" I said, "Certainly." She then told me something of her fruitless search for the Great Real-

ity. I thought almost immediately of the other woman, and I said to her, "Have you quarrelled with anyone?" She answered, "Yes, I have," and she then said bitterly, "I will never forgive that woman." I said, "Then you never will be forgiven." She replied, "Then I never will be forgiven." I saw her afterwards in a congregation, and I looked down through her eyes into her soul and I saw a soul in hell. The woman was in hell and hell was in her; for this is the loss of a soul; to fail to be in right relationship with all that is.

The reason that Jesus gives why men should love their enemies is that they may be the children of the spiritual Father, "Who maketh the sun to rise on the

evil and on the good and sendeth rain on the just and on the unjust." "He is kind to the unthankful and the evil."

"Ye, therefore, shall be perfect as your Heavenly Father, Who is perfect." The perfection of God is His impartiality, and, in this sense, man becomes as perfect as God when he regards all impartially and truly loves his enemies.

"Blessed are the peace-makers, for they shall be called the children of God."

"He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light and there is no occasion for stumbling. But he that hateth his brother is in the darkness and walketh

in the darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes."

"Beloved let us love one another; for love is of God. He that dwelleth in love dwelleth in God and God in him."

"If a man say, I love God, and he hateth his brother, he is a liar, for he loveth not his brother whom he has seen; he cannot love God whom he hath not seen."

"He that loveth not, knoweth not God, for God is love."

VI.

THE MODEL PRAYER.

Jesus had so radically changed the opinions of his disciples concerning all departments of human action that it was natural that they should say to him, "Rabbi, teach us how to pray."

In reply he told them that in order to pray, a man must enter into his secret treasure house, that he should use few words and that he should avoid asking for things; for said he, "Your Father knoweth of the things you have need of, before you ask Him."

He then said,

"After this manner, therefore, pray ye: Our Father Who art in heaven, Hallowed be thy name! Thy kingdom come, Thy will be done; as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation, but deliver us from the evil.

This entire prayer is really expressed in the opening words, "Our Father Who art in heaven." The existence of the omnipresent Spiritual Father was the cardinal premise in Jesus' philosophy. It answers every human question, by suggesting the normal attitude of man's mind, as absolute trustfulness expressed in a trustful life.

A man who truly prays this prayer, believes that

God is a father. Whatever else He may be, He is certainly this, not only wise, powerful and purposeful, but also benevolent.

God is not only a father but the father of men. The man who really prays says, "Our Father." We frequently hear it said that all men are divine. If by this one means that all men are possessed of all knowledge, all wisdom, all goodness, all benevolence and all power, then we know that this is not true; and in this sense no man is divine. But if what one means to say is, whatever God is, we are like Him; that what He is in perfection, we are in embryo, then it is true that all men are divine; and they may realize their heritage by cultivating this greater consciousness

and acting as though what they believed were really true.

The man who practically believes that God is the Father will bid farewell to every form of fear and anxiety, and will have discovered the royal method for cleansing himself from moral imperfection. If he regards himself as God's child, he sees that he must be like Him in character, and all lack of nobility will easily fall away.

If God is man's father and man is to be like Him, then he is to remove from himself, just so far as possible, all disposition to covet and ask for things which he does not naturally and easily possess. There are those who teach us that the secret of supplying man's

wants is to say, "I am one with God," and then to claim health, wealth and prosperity as a result. This is a mistake. If a man is to be one with God, he is to be a giver rather than an asker, and his unity with God will be indicated by the fact that when he says, *My Father,* he means to receive what comes to him, in every way, as the gift of God; whether it would be considered by men as good, bad or indifferent. It is this practical trust that causes a man to discern all that is not of God, and that purges him from all sin, which, of course, is synonymous with selfishness. "That which is born of God cannot commit sin."

But the hardest test comes when a man, in prayer, says, "*Our* Father." Who ever really prayed this, in

the recognition of the fact that it implies the universal brother-hood of man? To how many of the sons of men is God the father? How many of them are our brothers? Does this principle include the despised races of the world? If a Christian soldier prays it, does he refer to his enemies as his brothers? Does it embrace the publican and the harlot, the unresponsive and the unreasonable and our personal enemies? Does it include those with whom we are associated in the economic world? Is your competitor your brother?

I have read of a tramp who called on an old deacon for assistance. The deacon cut a thin slice of bread and then asked the vagrant if he ever prayed. The

tramp said he had never prayed in all his life. The deacon said, "I always pray before I partake of my food, and if you will kneel down and repeat the words after me, I will teach you how to pray." The deacon commenced, "Our Father," and the tramp said, "Who is He?" The deacon replied, "That is God." The other asked, "Is God your father?" The deacon said, "Yes," and the tramp said, "Is God my father?" and, with a little hesitation, the deacon again said, "Yes,." Then, said the tramp, "If He is your father and my father, we must be brothers," and the other said, "Ye-es, I suppose we are." Then, said the tramp, "If we are brothers, don't you think you could cut that bread a little thicker?"

We talk of our domestic and industrial and commercial and political problems, but it is a fact that there is no social problem that would not be perfectly and practically solved, if men really prayed, "Our Father," and treated all men as their brothers. Every burden would grow light then; as it was with a little girl who was carrying an infant, and when a bystander said to her, "Little girl you ought not to carry that heavy child," she replied, "He ain't heavy, he is my brother."

We have not yet considered "The Lord's Prayer," but I wish to say emphatically again that if we really prayed the first two words of this prayer, with a committal of ourselves to the thought suggested therein, we would not need to offer any other petitions.

And when we come to the requests of this prayer, we find that there is really only one petition, and that is not a petition, in any ordinary sense of the word, but an expression of a great desire for universal welfare. This sentiment is, "May Thy Kingdom come and Thy will be done on earth as it is in heaven." The kingdom of heaven is the mystical term by which Jesus indicates the unseen Reality, the great Ideal as contrasted with what is apparent in our actual and illusory world. This prayer means, *May the ideal become actual; may we bring the God within into perfect harmony with the God without.*

The rest of the prayer is an elaboration of this sen-

timent, containing suggestions as to the way in which it may be practically granted. The method for the accomplishment of this is three fold;—first, by absolute trust, as indicated by one's attitude toward natural necessities; second, by absolute trust, as shown in the hardest human relationships; third, by absolute trust as manifested by unreserved personal surrender to the righteousness of God.

1. *The first application of the principle is expressed in the words, "Give us this day our daily bread."* In the utterance of this sentiment, the emphasis is ordinarily wrongly placed, as if one should ask God to supply our material necessities, in oblivion of the fact that perfect provision has already been made and that in

any case "man shall not live by bread alone." Who could conceive of Jesus as suggesting to men that they ought to pray to God to give them food, he, whose whole precept and practice taught that men ought to "Take no thought for the morrow, what you should eat, or what you should drink or wherewithal you should be clothed?" The emphasis in these words should be on *every day,* or *day by day,* as we have it in Luke's Gospel. That is, we recognize the fact that perfect provision will be made for the material wants of a trustful soul; that this provision is simple, natural and reliable; that we do not need to lay up treasures upon earth, but only to fulfil perfectly the duty of love; to "seek first the Kingdom

of God and His righteousness, and all these things shall be given unto us;" and that we ought not to indicate distrust by any solicitude about the future, but rather to express our confidence that the provision for every day will be sufficient for that day's needs.

"What Thou shalt today provide,
Let me as a child receive.
What tomorrow may betide,
Calmly to Thy wisdom leave,
'Tis enough that Thou dost care,
Why should I the burden bear?"

This "petition" is the expression of practical trustfulness as regards material necessities.

2. *The second division, "And forgive us our debts*

as we also have forgiven our debtors," suggests the right attitude in every social relation, by using conditions of extreme discord to illustrate the proper action toward all men. The only comment that Jesus made upon this prayer is upon the simplest words in it, because I think that he knew that men would here be most apt to stumble. He said:

"For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses."

It does not seem as though this needed any further emphasis. It is a statement in other language of the beatitude, "Blessed are the merciful, for they shall

obtain mercy." To manifest the spirit of mercy is the indication of the reception of the mercy of God, and this statement in the Lord's Prayer is the assertion that we understand this, and that we mean to entirely abandon any claims as to personal rights and to manifest even to the most unreasonable of men the spirit of unlimited love.

3. *The third expression is the supreme resolve, that at any cost, we will be good.* "And lead us not into temptation, but deliver us from evil."

The first assertion refers to our attitude to the God revealed in nature; the second to God, as manifested in our fellowmen; the third to our relationship to the God manifested in experience and in our own souls.

The words, *Lead us not into temptation,* have been a stumbling block to many sincere souls, who thought that they seemed to indicate that God could tempt people to sin. It seems to many a great mistake to use the word, *temptation,* which in its meaning at the time the original translators selected it, was synonymous with our word, testing, and did not refer primarily to moral evil, but to all forms of hard human experience. We also should understand that the entire petition "Lead us not into temptation, but deliver us from evil," is not two but one. It is a resolve to be godlike, no matter what the consequences may be to the selfish personality. It is as though one should say, *I am not seeking trouble. I do not wish*

for pain or sorrow or perplexity or temptation, but I am resolved to be one with God. If there is some other way by which I can learn my lesson than by the hard path of discipline,—if I can get the essence from life, without the trials and experiences,—let me take this easier path; but I have irrevocably determined to be delivered from every evil. If it be possible for this cup of ignorance and weakness and disappointment, to pass from me without my drinking it, let it be so. Nevertheless, not my will, but the will of the Father be done. This part of the prayer is the Gethsemane of every soul who truly prays it. It is not that we wish to suffer, but that we would do or bear anything for the sake of development of char-

acter. Jesus called Peter, *Satan,* because he thought Jesus ought not to suffer, and Jesus said to him, "Thou savorest not the things that be of God, but the things that be of men."

If one truly prays to the unseen God, "I will not let Thee go, except Thou bless me," the prayer will be granted. He will ordinarily feel the Divine hand touching a sore spot in his life, and he may shrink from the surgeon's knife and say, "You may cut anywhere except there." But if he were to really pray this prayer, he would welcome the knife, if it were necessary for his moral health. He may see a finger point along a path which he had resolved never to tread, and he will cry out, "I will go anywhere ex-

cept in that direction, I will do anything except this." But if he really says, *I will be delivered from evil, no matter what comes, and without concern as to the path in which I shall walk and the deeds that I must do,* then the man will learn the secret and the character of the Makarioi, the word translated, "Blessed," in the beatitudes, which is an old Greek expression to denote the condition of the gods, who had risen superior to Fate, Fortune and Death.

This prayer is really the decision of the human soul to be divine.

To one who satisfactorily meets these three tests, which are always essential; who genuinely asks that the unseen Reality may be actualised in his earthly ex-

perience, comes the realization of things which "eye hath not seen, nor ear heard, neither have entered into the heart of man,' but which "God hath prepared for them that love Him."

VII.

THE FINAL JUDGMENT.

There was nothing the older Christianity was more nearly sure about than the final judgment. All the peoples of the world, of all ages, were to be gathered before a great, white throne. The sheep were to be separated from the goats and the destiny of men eternally fixed "for glory or despair." Men were also taught that the final destiny of the individual might be settled before death; on the one hand by a wise choice of salvation; on the other, by such a determin-

ation to continue in sin or rejection of the gospel as should irrevocably settle the eternal state. We do not listen to many sermons in these days concerning the last great assize, nor about the unpardonable sin, which may be committed by a willfully erring soul. It is well, however, to ask ourselves whether, underneath the old conceptions, there does not lie a great and permanent truth, and whether this might not be expressed to us in language that would satisfy the reason and take even a stronger grip on the conscience.

I shall not refer here to the question as to whether it is possible for a human life to be utterly thrown away, and for the personality to be annihilated at death or later; but I am clear that a man, if he will so

choose and act in this life, may unbind the human soul so that it will remain free forever.

To me the words of Jesus, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged and with what measure ye mete, it shall be measured to you again," expressed the application of his great principle to the determination of character. What he says is, that so long as a man retains the spirit of judgment he is under the condemnation of God. What he implies is that a man will become a free soul, when he ceases to judge, that is, to censure things or conditions or people or even his own self. Nothing could be more simple nor more profound than this statement. We can easily see that

this tendency to judge is the cause of sin, and that many sins spring from it directly and others indirectly. Anger, hate, covetousness, envy, pride, fear, distrust, worry and a long list of man's most deadly foes find their immediate cause in this tendency to judge.

The office of judgment does not belong to man. Paul says: "Avenge not yourselves, but rather give place unto wrath, for it is written, 'Vengeance is mine, I will repay,' saith the Lord!" The wrath to which we are to give place is the judgment of God,—the God that is manifested not in man, but apart from the normal functions of man. The office of judgment devolves on the God that is in things and conditions. These, by their own nature, judge man. When a

man judges another, he resigns his human function and can only judge as the so-called inanimate things and conditions judge;—that is, every man is tested by his relationship to every possible form of experience. The marble in the earth cannot be reached at all by a man of a certain limited capacity. Another man may bring it out and grind it to gravel to strew upon his roads. Still another may shape it into a horse block, but some artist will seize upon it and from it create the image of a god. Every expression of nature is our judge. One man looks upon the most beautiful sights with indifference.

"A primrose by the river's brim
A yellow primrose is to him,
And nothing more."

It is true that we do unconsciously judge our fellows by every relationship into which we enter with them and by every opportunity which we extend to them for the performance of service; but this function of judgment is one that we cannot exercise voluntarily and wisely. The faculty of intelligently judging a man is both beneath us and above us. God in the jelly fish manifests a wisdom, both higher and lower than that in man; that is, a man cannot perform the functions of the jelly fish nor furnish the intelligence that is needed by this simple organism; and yet he is perfectly aware that his present position in the procession of the universe is far in advance of the simpler forms of life. When we were rocks and trees and weeds and

storms and animals it was our business to judge and even to punish people. Now that we are human, it is our privilege to love, and to be nothing except lovers in thought as well as in action.

It is not true that the purification of another soul needs our supervision. The development of any soul needs no other experience than its normal contact with nature, of course, including its fellow human beings. We can be free souls by entirely losing the spirit of hostile criticism.

In the consideration of this last application of the fundamental principle of absolute trust as the attitude of the mind and perfect love as the practice of the life, we will make use again of the outline of the four chan-

nels by which alone man may become intelligent and wise and good.

I. NATURE. The right attitude is almost perfectly illustrated by what might be called the religion of scientists. Our occidental world has learned more of the method and significance of natural processes in the last sixty years than in all the preceding ages. The reason for this has been that, until the last century, our western men of science have not been scientific, in the sense in which we now use that word. We formerly thought that we knew all about nature; we knew how the world was made and why, and a scientist was a man who more or less shrewdly applied the accepted theories to the material world. If the facts fitted the

theories, they were accepted; and if not, "so much the worse for the facts." But about a hundred years ago a little group of men, who were born contemporaneously, manifested a new spirit toward nature. They did not assume that they knew anything, they did not say at the beginning of their efforts, "Our theories are correct and nature must conform herself to them." The scientific spirit is another name for the uncritical and unprejudiced mind. I think it is Huxley who tells us that, at the beginning of his career, the scientific man has to make his great vow of complete consecration, absolutely laying aside his prejudices. These Nineteenth Century scientists humbly took their places as simple hearted disciples in Mother Nature's great

school and endeavored to fulfill the principles suggested by Jesus when he said, "Except ye become as little children, ye shall in no case enter into the Kingdom of Heaven." To these men Nature began to tell her secrets, and from their lowly listening we have derived the facts which have taught us the three great lessons of Law, Progress and Unity, affording in their order the standing ground for Faith and Hope and Love.

II. EXPERIENCE. The man of God holds no hostile attitude towards the events, or conditions or circumstances of his life. Robert Louis Stevenson who is called "the well beloved," when he took his handkerchief away from his mouth and found blood

upon it, said, "It is accidental." When some one spoke of his frequent coughing, he said, "I only cough once in ten minutes. There are nine minutes out of the ten when I do not cough." This fearless, trustful attitude causes every hard condition to become a friend to man. "In all these things we are more than conquerors." Paul's expression, "All things work together for good to them that love God," practically means, to those who trust the God that is in things and in the circumstances of life.

Seneca tells us how Regulus, being captured by the Carthaginians, was sent to Rome with terms of peace, having given his pledge that if these conditions were not accepted by the Romans he would return to Car-

thage to die. Although the Senate would gladly have accepted the hard conditions for the sake of his release, this noble man persuaded them that to do so would be ignominious and unworthy of the true Roman spirit and voluntarily returned to Carthage. His enemies kept him in a dark dungeon for a time, then cut off his eyelids and brought him out into the blazing light of the noon day sun. They put his naked body into a cask into which sharp spikes had been driven on every side and rolled him down a long steep hill. When his bleeding body was taken out he was barely able to stand erect, but he smiled and said, "It has pleased God to make me an example of the force of Human Nature." The experience of such souls—pre-

eminently the experience of Jesus—plainly indicates that there cannot be any conditions of life so hard as to crush the non-resistant spirit.

Sidney Lanier, in his poem, "How Love sought for Hell," represents Sense and Mind as offering to show Love any sight he would like to see in the Universe. Love told them that above all else he desired to see Hell. First, Sense and Mind tried to show him the material and mental derangement of the world, but he saw beyond these the perfect justification for all, so that he could not be troubled by what in them produced the greatest anguish and remorse;—"But I cannot find, where ye have found;—Hell,' quoth Love."

There is an old story of the monk named Basle,

who died while he was suffering temporarily from the ban of the Pope, and he consequently had to go to Hell; but, everywhere that he came, the conditions of the lost world were changed and saints and angels desired permission to be with him, until we are told that Satan sent a special messenger to the Pope, beseeching him to remove the ex-communication, for fear that Hell would lose all its terrors.

III. PEOPLE. The application of the absolutely charitable spirit to our relationship with people is perhaps the greatest test of all. Shakespeare said, "I will chide no breather, but myself." James Whitcomb Riley beautifully expresses this sentiment:

"When over the fair fame of friend or foe,
The shadow of disgrace shall fall; instead
Of words of blame, or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head;
Even the cheek of shame with tears is wet
If something good be said.

"No generous heart may vainly turn aside
In ways of sympathy; no soul so dead
But may awaken, strong and glorified,
If something good be said.

"And so I charge ye by the thorny crown
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said."

Let us look more carefully at the three human relationships in which we are naturally tempted to disregard this fundamental principle.

1. *In Relation to Criminals.* We cannot rightly judge men if we would. Jesus said that a man who wanted to judge another, thereby indicated that he had a beam in his own eye. No man who is familiar with our courts, although he may recognize the good intentions of judges, juries, and even lawyers, believes for an instant that justice is therein administered. I have personally known the facts concerning three cases tried in the courts within the last few years, and in every case the final decision was entirely contrary to the facts and to essential justice.

Mrs. Ballington Booth, in her recent book, "After Prison, What?" tells of a convict in one of our penitentiaries, suffering a life sentence for the alleged murdering of a lad. The boy, however, had run away from home and, after the condemnation of this man, he returned; and, although there was no question as to his identity and he had even visited his supposed murderer several times in the prison, it had been impossible for months to obtain this prisoner's release.

When I was in Denver recently, the Board of Pardons of Colorado released a man, who, not only was not guilty of the crime of which he was charged, but it was distinctly proven that no such crime had ever been committed. The trouble is that in our criminal

processes we judge a man, not as a soul running an eternal course, but as an offender against us as individuals or as society, against whom we must execute vengeance. I suppose for sometime to come we will find it necessary to have some sort of process corresponding to our courts, but I believe that the examination by out courts should always be in the same spirit in which a good teacher examines a child at school, or a physician the patient in the hospital. In other words that if there be any criminal class—which I very much doubt—its members are crime-sick, as Jailer Whitman puts it.

Judge Lindsey, of the Juvenile court in Denver, is administering his court on the basis of confidence in

the youthful offenders, and out of the thousands of boys who are brought into most friendly relations with him, he finds it necessary to send only about sixteen a year to the Industrial Home; and when he does this, he always sends them without the attendance of any officer, carrying the warrants for their own committal, and has never known one boy to betray his confidence. Judge Lindsey said to me that he believed that if all our courts and prisons were administered upon this principle, that it would scarcely be necessary to have any police, but that if men found it impossible to restrain themselves from illegal offenses they would voluntarily commit themselves, and stay under such helpful influence as might be desirable for them.

Mr. Clarence Darrow, the eminent Chicago lawyer, tells me that this is also his opinion. I understand that in Burmah, criminals frequently arrest themselves, and when convicted of crime, do not require the attendance of an officer, to commit them to prison.

The "good people" ordinarily desire to have offenders against the statutes severely punished; but when, as is sometimes the case, these offenders are those that are in some sort of intimate personal relation with them, their attitude and judgment is immediately changed. A man may cry out for justice to be executed against a murderer whom he does not know; but if his own brother commits a wilful murder, he will defend him to the utmost and will use every legal

and many times every illegal endeavor, straining all his influence and the influence of all of his friends, in order to prevent his punishment. If we regarded all men as our brothers we would solve every question that concerns so-called criminals.

2. *In Our Relation with Our Children.* I say to parents, *First of all, trust that baby!* He is God to you. He is not the little unintelligent mass of material atoms that he seems. *He is God.* In caring for him you have to deal with living, intelligent, purposeful atoms. I was with a lady, to whom this idea came for the first time and she exclaimed, "Oh, I want another baby!" But no one will have to wait for another child to come into the home in order to act according to this

principle. We can begin anywhere and with anyone. We can realize that in dealing with human beings we are dealing with living forces.

If you do not know who you are and who the baby is, you may go on and treat it as the wind, and the fire and the pins treat it. You act as these things do, when you judge your child. If you believe this is your duty you can do even this in a kindly spirit. The well conducted punishment of the child is far beyond the inertia, laziness and self indulgence on the part of the parent who believes that he ought to exercise severe discipline and yet does nothing; but you may be called to a better way. If you have the faith, the tenderness and the patience which you may possess, you may save

your child by the exercise of absolute trust. If this is now impossible for you and you cannot do this pure, uplifting work and must use the judgment of force, then use it as kindly as you can; but it is possible to treat the baby from the first, not so as to control him, but to so co-operate with the God in him that you can be in perfect harmony with the child's being from his babyhood. By the force of your thoughts and the completeness of your recognition of the God in him, you can so trust the child as to save you both. Try not to be critical. See how far you can be a purely constructive influence, to love and inspire. What you remember concerning the helpful influences your parents exerted on your life is the inspiration of loving

service, and cheerful encouragement; and that in you which will help your children is your positive confidence in them.

3. *In the Business World.* If you must live in the business world, you may escape in your own mind from selfishness and distrust; you may plan to administer your business, not for personal profit, but for human service. If what you are concerned about is, not to make a fortune, but to help men, you may be absolutely trustful in your commercial relationships with your fellows; and the question of success will not be one of the extension of the business or the increase of bank accounts, but rather of the measure of service that you are able to render. You can see what you

are about and so conduct your business as to make your contribution to the world, and if you hold always the loving and banish the contentious thought, after awhile your actions will become real symbols of your thought.

As Regards the Test Between Good and Evil, I do not advocate the lowering of ideals of righteousness. When I say, *Do not judge,* I do not mean, *Let down the bars of moral distinction and confound right and wrong.* At every point in life, Right is right, and Wrong is wrong, as clearly as there is a distinction between light and darkness. When we see a wrong act we should not call it right. We are to occupy another point of view. We are to say, *Here is a soul on its*

upward way. We will take the man as one who has progressed so far. We do not say he is right, nor condone evil. We do not judge him at all. We see that what he needs is to move on. We will not spend our energy in pointing out the evil in him, in picking at him or punishing him in any way. It is our function to stand for what is positive. Let other influences disintegrate; let us be constructive. The man is an erring man because he is incomplete and not because he is degenerate. He does not sin because he is human, but because he is not yet human. He is a green apple. He is not good to the taste as yet. Let us shine upon him and help to ripen him. Let us be lovers. Do not waste time and strength in trying to perceive and condemn

the wrong. The pilot knows, not the rocks, but the channel. Regard all people impartially, not as separate parts, but as related to the whole.

A Roman Catholic priest relates this interesting story. Bridget only came to confession occasionally, and when she did come she found it very difficult to remember any wrongdoing on her own part. She had, however, a better memory for her husband's sins. "It is Moike, me husband, that's the bad one, faether," she said once to her confessor. "It's three weeks that Moike niver confesses, an Hiven knows his sins is scarlet. He dhrinks like a baste, an' shmokes like a flue. He swears that bhad, Saint Patrick wud trimble; an' sure ye shud see Moike smash the dishes and break the

furniture an' fling the stove lids." "Six 'Hail Marys" every day for a week and three fast days, Bridget," said the father. "Och, fwat do you mane, faether? Sure, oi niver confessed a sin!" "But ye confessed Mike's," said the father quietly, " and as long as you make his confessions for him, I think you would better do his penance, too."

We may smile at this little incident, but I believe that just so long as we can discern evil in others just so long will we have to pay the penalty of our impurity of heart that beholds evil.

IV. OUR OWN SOULS. The reason that we judge ourselves severely is because we neglect cultivation of the sense of identity with that Reality, which

appears to be outside of ourselves. One of the greatest men I ever knew, used to say, "It is a sin to say you are a sinner." By that, he did not mean that every human being was perfect in character, but that our imperfection is the result of our identifying ourselves with that in us which is sensual and selfish instead of the spiritual and universal. If we treat others as gods we will not only find the God in them but in ourselves; and if we treat ourselves as having the capacity to manifest the eternal spirit of purity and wisdom and love we will have mastered the problem of life.

Bishop Myriel lived a simple life, but one of incalculable power, because to him bandits and murderers

and ex-convicts were all the children of God. All his philosophy and religion were summed up in the three words, *"Love one another."* He trusted the escaped convict, Jean Valjean, when all others had turned him scornfully from their doors, and when the ungrateful man stole his silver candlestick, he secured his release from the officers who arrested him, and said to him: "Do not forget that you have promised me to be an honest man. With this silver I have withdrawn your soul from the power of evil and I give it to God." Had not this man passed forever beyond any possible bar of judgment, and this because the spirit of judgment had left him forever, and he had become a purely divine and elevating force in the world? If you say it

was his natural disposition and training which brought him to such moral elevation, then what do you say to the case of Jean Valjean himself, who, by the Bishop's confidence was really withdrawn from the power of evil and given unto God. Why is it that our world loves this character as perhaps none other in our modern literature? Why does it honor him and condemn the faithful policeman, who, at last melted by the mercy of his former prisoner, committed suicide because he could not fulfil his ideal of duty? The reason is that our highest instincts recognize the value of mercy. In contrast with the disposition on the part of man to exercise judgment, we dimly perceive the fact that mercy is itself not only the highest form of justice,

but the only form by which we may arrive at essential justice. The world will never tire of reading the story of Jean Valjean, of his trials and difficulties, of all the fiendish combinations of circumstances which beset him, of his triumph over his violent enemies and of his patient and cheerful bearing under the mistaken censure of his friends, even of those who were dearer to him than though they had been his own children; and we need to remember his last great words, when his adopted children at last discover their error, seek out his presence and ask his forgiveness, and finding him alone in his little attic, about to die, on their knees beseech him to live, saying, "Father, do not die," and he answers, "It is nothing to die; it is frightful not to live."

We are familiar with a better illustration than that. Three men are dying on the scaffold, two of them for crimes that they have acknowledgedly committed, and the third an innocent man, the victim of intolerance. The two criminals are filled with a wild anger towards those who are putting them to death. The innocent man feels nothing but compassion towards those who are so grievously endeavoring to injure him and prays his immortal prayer, "Father, forgive them, for they know not what they do." The man on the left not only rages at those who are executing him, but he even, in his unreasoning malice, curses the pure soul who is hanging by his side. He rails upon him, and calls him by offensive epithets. I can imagine

how he would say, *"Curse you, you old hypocrite, I am glad to see you suffer with us."* The man on the right interrupts him. *"Hush,"* he says, *"can you not recognize God because you seem to be in the same condemnation with Him?"* And the man in the center observes that this is a soul who has begun to understand the eternal principle. His outstretched hand can not quite touch the outstretched hand of the other, but he reaches to him the hand of his heart and says, *"Come, my brother, today thou shalt be with me in Paradise. Enter thou with me into the presence of my Father and your Father, of my God and your God."*

"IT IS NOTHING TO DIE; IT IS FRIGHTFUL NOT TO LIVE."

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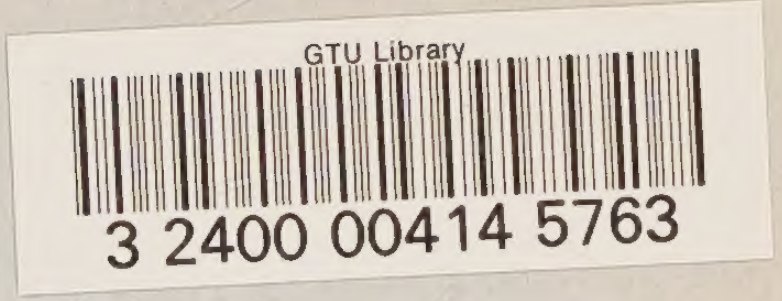

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